

ALBERT OLAFSEN

1888 N 3 W



IMPROVEMENT ERA

Vol. XVI DECEMBER, 1912 No. 2

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THE YOUNG MEN'S MUTUAL IMPROVEMENT
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IMPROVEMENT ERA

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The Mexican Trouble—Loyalty to the Constitution*

BY PRESIDENT JOSEPH F. SMITH

Introduction.

I feel very dependent this morning upon the presence of the Good Spirit. I do not feel either physically or mentally able to perform the duties which are required of me without the assistance of the Spirit of the Lord. I do not know that any man is able to carry on the work of the Lord which may be required at his hand, independently of the Lord, or without the promptings and inspiration of the Spirit which comes from the Father of Light, with whom there is no variableness nor shadow of turning. I think it is the duty of all men, especially those connected with the Church of Jesus Christ, to live humbly before God, and to be prayerful and submissive to the law of the Lord. If we succeed in standing faithful before Him, however strong we may feel within ourselves, or capable to bear the burdens and responsibilities that may rest upon us, the time will come, however much we may have been disinclined to acknowledge it before, when we will be compelled to acknowledge the hand of God in our success. We will not be able to accomplish it alone.

I feel very grateful this morning for the privilege that I enjoy of being present at this opening session of the eighty-third semi-annual conference of the Church of Jesus Christ of Latter-day Saints, which comparatively only a few years ago was organized under the laws of the state of New York by six individuals, and but very few besides them had become acquainted with the new revelation and embraced it. And from that small beginning we look today out upon this manifestation of the mercy and blessing of the Lord, and the work that was begun by those six first members of the Church, under the inspiration given to that

*Opening address at the eighty-third semi-annual Conference of the Church.

boy whom the world holds in derision and in unbelief, to a very large extent, but whose mission and the results of whose labors are becoming more widely and better known, and more clearly understood by the intelligent men and women of the world to whom this message has been sent.

I am often impressed, while attempting to speak to the Latter-day Saints, with the impotency of man and his utter dependence upon the Lord in the accomplishment of that which has been done in the interest of the restored Gospel of Jesus Christ in the latter day. I look out over the world today and I comprehend that there are tens and hundreds of thousands of the best men and women in the world, the most intelligent, thoughtful, independent of character, from almost all lands, who have come to a knowledge of the divinity of the mission of Joseph Smith, and acknowledged it, and many in their hearts, while openly they dare not come out against the prejudices of the world to acknowledge their conviction. And hundreds of thousands of men and women who are sufficiently independent in their character, and who are sufficiently intelligent as to give a reason for the hope that is within them, have come forth and have identified themselves, with all that they possess in the world, with the great latter-day work, the foundations of which were laid by God Almighty through the instrumentality of Joseph Smith the Prophet. And today our country is beginning to see or to obtain a slight glimmer of the true character of the work that Joseph Smith was instrumental in establishing upon the earth, and many of the great and good and intelligent people of the world are beginning to acknowledge that there is some good that can "come out of Nazareth," so to speak.

I feel thankful for the prosperity that has attended the labors of the people of these intermountain valleys during the present season, that the Lord has given us an abundant harvest, the season has been a fruitful one—so fruitful indeed that there is considerable waste of the rich products of the vines and of the trees, there being so much that many people seem to be unable to take care of the fruits of their orchards and their fields. I hope sincerely in the midst of this prosperity, the people of the Church will not forget the Lord in the first fruits of all their increase that their barns may continue to be filled with plenty and, figuratively speaking, that their "presses may burst out with new wine." I hope that we will not forget the Lord in the day of prosperity, that we will not be unmindful of the gifts and blessings bestowed by the hand of the liberal and bounteous giver of every good and perfect gift, for while the earth is fruitful, while the elements are healthful and propitious and all things are favorable and contribute to our prosperity and happiness, we should always be mindful of the fact that it is in consequence of the overruling,

merciful providence of the Father of us all. It is essential that Latter-day Saints should be willing to acknowledge cheerfully the hand of the Lord in all things. I realize that there are many things in which it is difficult for us to see or discern the hand of the Lord—when we are afflicted, when we are troubled, when we may be molested and disturbed in our pursuits, we may feel sometimes,—many of us do,—I presume, that it is extremely hard to discern and to acknowledge the hand of the Lord in it.

The Trouble in Mexico.

We have had some very sad experiences of late—a large number of our colonists in Mexico have had serious cause for the exercise of faith, patience, forbearance, hope and charity this year; and many of them, I have no doubt, have found it difficult under circumstances which prevail around them to see how the hand of the Lord could ever be made manifest for their good. They have been robbed, plundered and driven from their homes, their rights have been denied them, their property taken away from them, the safety of their wives and daughters jeopardized and their lives threatened, and at last they found it necessary to abandon their homes and possessions, and come away from that land of riot and murder, brigandage and robbery, in order that they might escape at least with their lives; and quite a few have not been fortunate enough to get away with their lives, but have fallen by the hands of marauders and assassins.

The Latter-day Saints who colonized in Chihuahua went to Mexico not by chance. I have said it many times before, and I repeat it again. They went there with the consent and approval of the presiding authorities of the Church of Jesus Christ of Latter-day Saints, under conditions that made it proper, advantageous and beneficial to them to go there. They have suffered a great deal at the hands of degraded, unprincipled men. Many of the race unquestionably have good hearts and will manifest their goodness when under the influence of good men and of favorable surroundings, but too often only when it may appear to them to be to their interest to do so, but they are by no means an elevated race of people; and I think we have sufficient evidence to prove the fact that the Almighty, who is the Father of all men, and who overrules the destinies of all the nations of the earth, has for some time been ready to permit a scourge and perhaps devastation and ruin to come upon that people until the remnant of them shall be taught a lesson that may help to elevate them a little in the scale of human and national intelligence.

Many of us, perhaps, have not worried much about the condition of our people in Mexico, but it has been a constant source of anxiety to me and to my brethren of the Presidency and the

Twelve. We have felt deeply the troubles that have come upon our people there, and we have regretted exceedingly the necessity they have seen to move away from their homes (many of which are equal to some of the best homes that we possess in this land) and from their lands, their fields, their orchards, their flocks and herds, to escape the indignities that were heaped upon them by brigands, renegades, marauders and plunderers. Some of our people and many others have stood ready to condemn the authorities of our nation for not interfering with the treatment they have received and that other American citizens have received at the hands of the Mexican people. But I feel thankful a higher wisdom has dictated the course of the executive authorities of our nation, by which they have kept their hands clean from the shedding of blood, and our sons, our brothers and perhaps our fathers from being drawn into a protracted war with Mexico, which might last for years, and cost untold blood and treasure, even if the whole power of the United States should be brought to bear to quell the disturbances there and to bring peace to the land. It is a mountainous country, and much of it a desert land, brigands and marauders might infest those mountains for years, in spite of all that armies could do to ferret them out, and while that condition should exist, neither life nor property of decent people would be safe in the land. I am glad that the authorities of our government have seen it wise to let them slay themselves, if they are determined to slay and destroy. I think it is fortunate that our people have escaped from the land with their families and we wish it to be understood that their mission there is, at least for the time being, at an end, and that they may feel themselves at liberty, not only to abandon the country if they choose to do so, but to go elsewhere, where conditions will favor their endeavors to make new homes and establish themselves in a civilized land, where life is protected and where the possession of property is safe, and where they can dwell in peace and be happy.

I cannot refrain from expressing my sincere gratitude to our national authorities for the generous kindness they have shown to American citizens who have suffered so much on account of the deplorable conditions existing in Northern Mexico; by appropriating large sums of money for their relief. Every good citizen will hail with pleasure this act of kindness on the part of our government. And none more so than the citizens of Utah and adjoining states, where so many of the kindred and fellow citizens of the Mexican exiles reside.

It is, of course, necessary for our people who have been driven away from there to secure every right that they possibly can for the recovery of their properties which they may have been or may be deprived of. Whether the time will come in the near or dis-

tant future that our people may go back to the land that they have bought and paid for, to the homes that they have built and beautified, to the fields that they have subdued and cultivated, and to their orchards and rightful possessions,—whether the time will come or not within the near future or even the distant future, I am not prepared to say. But I would guess that the time will come when that land will be overspread by more intelligent people than inhabit it now, and when there will be a stable government established there, which will be able to guarantee the protection of the rights of the citizens of the land. I believe that time will come, whether it may be attained by friendly intervention or otherwise. I believe that the government of the United States will eventually, if need be, take a hand in bringing to pass peace and reconciliation and good government in that land, not by means of war and bloodshed, but by more conciliatory measures, that of being a peacemaker and powerful adviser for good to that poor, degraded people. I do not anticipate peace to be restored there for years to come, unless peace can be brought to pass by the intervention of some friendly hand and greater wisdom than the people themselves possess.

Now in relation to these matters I want to say that our hearts have been touched, our sympathies have been drawn out towards our people of Mexico. We have prayed for them, we have thought of them day and night, and now we feel to say to them that they are at liberty to make homes wherever they can find suitable locations among their own people and in their own nation, where they have or will have at least an assurance of protection and of civil liberty. Yet we would like them not to lose or to neglect any chance or opportunity to avail themselves of all the rights that belong to them, to be realized hereafter when the time of proper adjustment and righteous judgment shall come to them. I could not advise our people to go back to Mexico under existing circumstances. Indeed, I would advise them not to go back, if I should give advice at all to them, but we wish our brethren to feel at liberty to do just what they feel in their hearts will be for their best good. It is the privilege of every individual in this Church to enjoy the spirit of revelation from God Almighty sufficient to guide him in the performance of his duty, and in the doing of that which will be overruled for his best good, and we hope that our brethren will continue to live in possession of this spirit, by which they may be directed in the right path to do the right thing for themselves, their families and their interest, and not be drawn into doing anything that would result in their injury, or the injury of their cause.

Recurring again to the condition of our people of whom I have been speaking, it is hard for them to see why Providence will permit or has permitted conditions to arise that have placed

them in the position that they are in. On somewhat parallel lines our people might go back in memory to Ohio and to Missouri and to Illinois, and recall incidents and conditions that existed in those early days by which our people were harassed, mobbed, persecuted, hated and driven away from their possessions both in Ohio, Missouri and in Illinois. It was hard for our people in those times, and under the conditions that then existed, to see where God in his providence designed good for his people in permitting these conditions to exist. But who today will dispute the fact that, although we were compelled to leave Ohio, Missouri and Illinois against our will, our wishes, our interests temporarily, as was supposed,—it was for our ultimate good? Which of us will now contend that the overruling providence which brought us to this place was a mistake? None of us! When we look back to it we see clearly, beyond any possible doubt, that the hand of God was in it. And while it was necessary for us to be moved from our footholds on the soil that our fathers had obtained from the government of the United States, and from old settlers, and while we were compelled to do it against our supposed interests—we now see it has resulted in the greatest blessing possible to us and the Church.

What would we have done in Ohio? What room was there for growth and development for the Church of Jesus Christ of Latter-day Saints in Caldwell County or in Jackson County or in Clay County, Missouri? Where was the chance for this Church to spread abroad, grow and obtain a foothold in the earth, as we possess it today, in the state of Illinois? A populous state, her lands occupied by older inhabitants who were uncongenial and unfriendly. They had no faith in our good intentions, nor in the divinity of our cause. They feared us because the Saints were progressive. The spirit of growth, development and of advancement characterized the life and labors and existence of communities of Latter-day Saints, as it has with our people in Mexico.

In Mexico within a few miles, at the most, of some of the most progressive and beautiful settlements and towns that can be found in our land, which have grown up in a few years by the industry and perseverance of the Latter-day Saints, are old Spanish towns that have existed for hundreds of years that would be unfit for civilized people to dwell in. And these contrasts have been brought to the attention of those degraded people; it has been pointed out to them: "See how these Americans prosper in your land! See how they build mansions! How they build colleges! How they have improved! How they have prospered! And look at your little hovels that you and your fathers have lived in for ages! We want to get rid of these Americans."

That was the spirit of the exhortation given by one of their commanding officers to the rebels, which inspired them to hatred

and to plunder. I will venture the prediction that if our good people from Mexico will only maintain the spirit of the gospel, and will seek to see and observe, in the midst of the clouds that overshadow them today, and acknowledge the hand of God in that which has occurred, by and by, if not now, they will see it. They will see that the Lord Almighty has delivered them perhaps from death, and perhaps from something that would be worse than death, if they had been permitted to remain. I do not know. Do not be discouraged. You have friends here, and friends everywhere. You have proven your worth, your intelligence, that you are men and women of high standing among men. You have been patient and forbearing; and when you have had to suffer indignities, you have taken it patiently; when you have been smitten you have not smitten again; when your brethren have been shot down in cold blood you have restrained your passion, you have withheld your wrath, and you have exercised your patience and have been willing to leave these things in the hands of God.

Who could do this but men of the highest type in the world? Who could do it except he was inspired by the spirit of the meek and lowly Son of God, who said to the world: "If a man smite you on the one cheek, turn to him the other also," and "return good for evil." Exercise patience, forbearance, long-suffering, forgiveness, for they who would wrong you "know not what they do," any more than those who cried, "Crucify him, and let his blood be upon us and our children."

Loyalty to the Constitution.

These miserable people are moved by greed and jealousy, and the spirit of their leaders who are apparently steeped with hatred and envy toward a people that can prosper in a land that will doubtless lie dead and unimproved for centuries to come, as it has in the past, if no one goes there to improve it and to develop it other than the wretched people who inhabit it today. We are not here to shed blood. God has not required of us to take up arms against mankind to defend ourselves by the bayonet or the cannon or the sword. He has given us a chance to get up like gentlemen and come away from the scene of strife, and hypocrisy, to where we can find peace and freedom. That is far better than to have the stain of blood upon our hands. We do not want their blood on our hands, nor do we want our blood shed by them. We are not obliged to stay among them, and I hope that wisdom and the spirit of "peace on earth, good will to men" will pervade the councils of our nation; that by and by, perchance, an opportunity may open up by which intervention, not by arms, not by war, but by overtures of peace and good will to those people, that they may be brought to a realization of the dreadful condi-

tions they are bringing upon themselves and upon their country. We do not want war. We do not want to see our nation go to war. We would like to see it the arbiter of peace for all nations. We would like to see the government of the United States true to the Constitution, an instrument inspired by the spirit of wisdom from God. We want to see the benignity, the honor, the glory and the good name and the mighty influence for peace of this nation extended abroad, not only over Hawaii and the Philippines, but over the islands of the sea east and west of us. We want to see the power, the influence for good, for elevating mankind, and for the establishment of righteous principles spread out over these poor helpless peoples of the world, establishing peace, good will and intelligence among them, that they may grow to be equal, if possible, to the enlightened nations of the world.

I always thought it was a mistake when one of our administrations turned down the overtures of Hawaii to be annexed to and become a part of the United States. And I admired the wisdom of another administration which admitted them to territorial rights and privileges under the protection of our government.

I think it is our duty to cultivate peace, and to ameliorate the condition of the Filipinos, Hawaiians, Haytians and Cubans, and elsewhere in the world. I believe the time will come when the arm of peace of this nation will be extended to the distracted little southern republics, where a rebellion arises almost every year against their constituted authorities. I hope to see the day when the counsels of peace and good will from this powerful nation will be so recognized by the people of this continent all the way to the south of us, and by the inhabitants of the islands that border upon our coasts, both east and west, that peace and good will and elevation may be brought to pass and established among them through the instrumentality of an enlightened people. And I hope with all my soul that the members of the Church of Jesus Christ of Latter-day Saints will be loyal in their very hearts and souls to the principles of the Constitution of our country. From them we have derived the liberty that we enjoy. They have been the means of guaranteeing to the foreigner that has come within our gates, and to the native born, and to all the citizens of this country, the freedom and liberty that we possess. We cannot go back upon such principles as these. We may go back upon those who fail to execute the law as they should. We may be dissatisfied with the decision of judges, and may desire to have them removed out of their places. But the law provides ways and means for all these things to be done under the Constitution of our country, and it is better for us to abide the evils that we have than to fly to greater evils that we know not what the results will

be. All we have to do if an officer is not executing the duties of his office righteously is to impeach him or wait till his term of office is out, and then shelve him in the lawful way. The people have the power to leave him out and put a better man in his place, and that is strictly in accordance with the commandments of God contained in the book of Doctrine and Covenants. "Wherefore honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold, in positions of honor and of trust, that they may execute righteousness, and prove themselves worthy of the confidence and patronage of the people who elevate them to positions."

I believe with all my soul in the Gospel of Jesus Christ, and in the law of God, and I do not think any honest and intelligent man or woman could help but believe in the justice, the righteousness and the purity of the laws that God wrote upon the tablets of stone. These principles that I propose to read to you are the foundation and basic principles of the Constitution of our country, and are eternal, enduring forevermore, and cannot be changed or ignored with impunity:

"And God spake all these words, saying, I am the Lord thy God which hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

That is what it means now, and what it meant to the Latter-day Saints and what the Latter-day Saints understood it to mean when they embraced the gospel of Jesus Christ.

"Thou shalt have no other gods before me." He is the Father of our spirits, the Father of our Lord and Savior Jesus Christ, who is our God; and we shall not have any other before him.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth."

"Thou shalt not bow down thyself to them nor serve them, for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto them that love me and keep my commandments."

Infidels will say to you: "How unjust, how unmerciful, how un-Godlike it is to visit the iniquities of the parents upon the children to the third and fourth generations of them that hate God." How do you see it? This way; and it is strictly in accordance with God's law. The infidel will impart infidelity to his children if he can. The whoremonger will not raise a pure, righteous posterity. He will impart seeds of disease and misery, if not of death and destruction, upon his offspring, which will continue upon his children and descend to his children's children to the third and fourth generation. It is perfectly natural that

the children should inherit from their fathers, and if they sow the seeds of corruption, crime and loathsome disease, their children will reap the fruits thereof. Not in accordance with God's wishes, for his wish is that men will not sin and therefore will not transmit the consequences of their sin to their children, but that they will keep his commandments, and be free from sin and from entailing the effects of sin upon their offspring; but inasmuch as men will not hearken unto the Lord, but will become a law unto themselves, and will commit sin they will justly reap the consequences of their own iniquity, and will naturally impart its fruits to their children to the third and fourth generation. The laws of nature are the laws of God, who is just; it is not God that inflicts these penalties; they are the effects of disobedience to his law. The results of men's own acts follow them.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

This is an eternal principle; it is not one that we may obey today and disobey tomorrow, or that we may espouse today as a part of our faith, and abandon tomorrow with impunity. It is a principle that is inherent in the plan of life and salvation, for the regeneration of mankind.

"Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, and in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle." etc.

That is: "Thou shalt honor the Sabbath day and keep it holy." Do we do it? Is it necessary to do it? It is absolutely necessary to do so in order that we may be in harmony with God's law and commandments; and whenever we transgress that law or that commandment we are guilty of transgressing the law of God. And what will be the result, if we continue? Our children will follow in our footsteps: they will dishonor the command of God to keep one day holy in seven; and will lose the spirit of obedience to the laws of God and his requirements, just as the father will lose it if he continues to violate the commandments.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

When will we ever outgrow that command? When can we set it aside? When shall we reach the time that we can dishonor our father and mother? Never! It is an eternal principle, and I am sorry to say—not sorry for the Japs and for the Chinese, these heathen nations, as we have been in the habit of calling them—I am not sorry for them but for the comparison with them. Those heathen nations set the civilized Christian world an example in the honor they bestow upon their parents, and yet this Christian people and nation and all the Christian nations of the

earth, who have the word of the Lord, and the counsels of the Son of God for their guidance, are not leading out in setting an example of obedience, as they should, to this great commandment of the Lord: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

Again, "Thou shalt not kill." That is a command of God. It is irrevocable unless he revokes it; you and I can't revoke it; we must not transgress it; it is binding upon us. We should not take away the life we cannot restore or give back. It is an eternal, unchangeable law.

"Thou shalt not commit adultery." Just as unchangeable, just as eternal, for the adulterer hath no place in the kingdom of God, nor can he attain to an exaltation there.

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor."

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor anything that is thy neighbor's."

"Thou shalt not covet." We may say we are thankful that the Lord has blessed our neighbor above that which he has blessed us. We may be thankful that the Lord has given to our neighbor greater wisdom and ability to honestly gather to himself. But we should not covet it. We should not be envious, because we are commanded not to be.

Now, these are the commandments of God, the principles contained in these commandments of the great Eternal are the principles that underly the Constitution of our country and all just laws. Joseph Smith, the prophet, was inspired to affirm and ratify this truth, and he further predicted that the time would come when the Constitution of our country would hang as it were by a thread, and that the Latter-day Saints above all other people in the world would come to the rescue of that great and glorious palladium of our liberty. We cannot brook the thought of it being torn into shreds, or destroyed, or trampled under foot and ignored by men. We cannot tolerate the sentiment, at one time expressed, by a man high in authority in the nation. He said: "The Constitution be damned; the popular sentiment of the people is the constitution!" That is the sentiment of anarchism that has spread to a certain extent, and is spreading over the land of liberty and home of the brave. We do not tolerate it. Latter-day Saints cannot tolerate such a spirit as this. It is anarchy. It means destruction. It is the spirit of mobocracy, and the Lord knows we have suffered enough from mobocracy, and we do not want any more of it. Our people from Mexico are suffering from the effects of that same spirit. We do not want any more of it, and we cannot afford to yield to that spirit or contribute to it in the least degree. We should stand with a front like flint against

every spirit or species of contempt or disrespect for the Constitution of our country and the constitutional laws of our land.

Faith in God is an irrevocable principle, just as much as "thou shalt not kill;" "thou shalt not steal;" "thou shalt not commit adultery." Repentance of sin is an eternal principle, and is as essential in its place and is as much an integral part of the gospel of Jesus Christ as is: "Thou shalt not kill," or "Thou shalt have no other gods before me."

Baptism for the remission of sin by one having authority is an eternal principle, for God devised it, and commanded it, and Christ himself was not above obeying it; he had to obey it in order to fulfil the law of righteousness.

And then the rites of the Priesthood of the Church as the Lord has revealed them, and the principles that underly the organization of the Church of Jesus Christ are irrevocable, unchanging and unchangeable. We talk of the "everlasting gospel of Jesus Christ, which is the power of God unto salvation," and these principles in and of themselves are eternal principles and will last while life or thought or being lasts or immortality endures.

My brethren and sisters, let us obey the gospel; let us keep the commandments of God. If we will obey the truth, the truth will make us free. How free? Free from sin, free from the results of transgressing the law, which is sin, for sin is transgression of the law of God; free from transmitting loathsome diseases; free from every immoral act, and the consequences thereof. Free from bloodshed, and from deceit and hy hypocrisy. It will make us honest, and devoted to that which is good, to that which we believe and know to be right.

I am for the kingdom of God and his righteousness, and I am willing to leave all other things to the mercy and kindness of the Father to be supplied as he may feel disposed. God bless you, is my prayer. Amen.

The Babe of Bethlehem

In loving mood Night holds th' expectant world
In fond embrace. The throbbing, conscious air
Is pregnant with mysterious power, as if
Events portend, momentous, undefined.
Inhabitants of other worlds are come,
Who, noiseless, sweeping down the vaulted arch,
In hosts are massed amidst the starry blue.
A moment's hush, then thrill the realms of space.

Celestial chimes, rebuke the stilly air—
 Angelic strains, arise till dawn hath come!
 So marvelous the thing by heaven done!
 The wond'ring shepherds yet are unaware
 Of all the psalm's great meaning, triumphant and prolonged.

They hasten o'er the heights to Bethlehem,
 'Tis light, as 'twere the brilliant noon-day sun
 Had in his course been turned ere eve was come;
 The angels had declared a sign to them,
 That, seeing, they with boldness might testify of Him.

Behold o'er Bethlehem a radiant star,
 That scintillates amid the worlds on high,
 Resplendent is the gleaming Eastern sky,
 And queenly night rides in her jewelled car,
 To welcome him thus proudly of destiny divine.

All hail! the Lord of Life and Light hath come!
 Sole Mediator, God had promised Him,—
 In Eden'd days an offering for sin,—
 Immaculate conceived, the Holy One,
 Ere yet the earth was fashioned, the Lamb of God fore-slain.

How jubilant the bells sound o'er the wild!
 Across the world is borne the love they bring—
 And vibrant echoes of the song they fling—
 "Behold the Prince of Peace—the Heavenly Child
 Emmanuel, the Shiloh, the Savior of the world!"

The power of love, O world, dost understand?
 It gave a sinless sacrifice to die,
 That mercy might stern justice satisfy,
 When broken was the all-wise God's command,
 With death th' irrevocable and endless penalty.

He triumphed! fill the universe with song,
 Wide ope' the portals 'twixt earth and sky—
 On wings of love let these glad tidings fly—
 "Unto the Babe of Bethlehem belong
 All honor, praise and glory, forevermore. Amen."

* * * * *

Ye lowly ones, rejoice, and haughty kings
 Upon your thrones—mere rulers of an hour—
 Divinity ascribe to him and power—
 Bring love-gifts, world, join with the choir that sings,
 "Hail King of Kings, Lord of Lords, the Babe of Bethlehem."

LYDIA D. ALDER.



THE CHRIST

Alfred Lambourne

Yea, still in splendor burns that golden star,
That to the Magi did a message bear;
Yea, still its light, a guide, we see afar,
Beneath its rays mankind all perils dare!
Yea, helpless still to conquer man, is hate—
We see the future shown us by the past!
O what though tyrants have in judgment sate,
Th? ones they murdered victors are at last!

Undaunted still Truth sees the jeering crowd,
Nor fears, though kings or prelates may condemn.

Lo, once again, the Master, gentle-browed;
The simple ones who touch His garment hem:
O, not the great, the arrogant, the proud,
Shall dim the star that burns o'er Bethlehem!

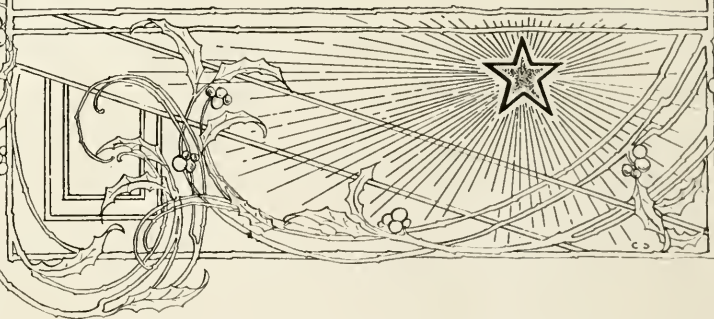
Though faiths, philosophies, beliefs may
change,

Nor finite mind the infinite can solve,
In widening circles and in broader range,
The thoughts of man around his fate revolve.
Lo, he who cried, "Am I a bitter gourd?"

The old Confucius, exiled from home,
And that wise prince who laid aside the sword
Aurelius, "The Just," who taught in Rome!

O pass away the false, the useless creeds—

Let error perish, truth shine like the sun!
As still expand and grow our human needs,
Lost be no thought, or noble action done!
Gautama Buddha for Nirvana pleads;
For life eternal, Christ, The Lowly One!





MR. HERBST, THE ENGINEER, SURVEYING

Significance of the Jewish Farm Colony at Clarion, Utah

BY RABBI CHARLES J. FREUND, TEMPLE B'NAI ISRAEL, SALT LAKE

This article is a commentary to a letter of which I recently was the recipient. The following is part of the letter from the First Presidency of the Church of Jesus Christ of Latter-day Saints. It is dated Salt Lake, October 10, 1912, and reads:

"We desire you to know, however, that it is a pleasure to us to be able to make this subscription which, we assure you, is being done as a mark of appreciation of the efforts being put forth by the Jewish colony at Clarion, Utah, to redeem some of the barren land for the purpose of making homes for themselves and families. This attempt on the part of those of your people who have come to dwell among us, and to thus take up the work of your ancestors, is indeed both interesting and pleasing, and with all our hearts we wish them the success which the industry and thrift manifested thus far by them so richly deserve. We may add that it is very gratifying to us to learn that the relations existing between your Utah colony and our people residing in the immediate vicinity thereto are of the most cordial and neighborly character, and we have very great pleasure, indeed, in believing that the spirit of good fellowship and neighborly helpfulness will always exist between you and us."

This letter invites and directs our attention to a movement that is of interest and far-reaching effect not only to the people of Utah, but to the entire Western section of our country.

What is the farm colony at Clarion, and whence did it orig-

inate? It is a movement of newly-arrived people of the Jewish faith who are desirous of adopting agriculture as a mode of livelihood. Their residence in the United States must be of more than two years' duration before they can join the Jewish Agricultural and Colonial Association, which organization has purchased from the State of Utah a tract of six thousand acres of land in the vicinity of Gunnison, under what is known as the Piute project. Work was begun on the land on September 11, 1911, and in the first year, twelve pioneers, aided gradually by other newcomers, succeeded in placing fifteen hundred acres under cultivation. The desire of all of these people, in the "back to the soil" movement, is to get away from the congested condition of the cities where previously they had been enabled merely to exist. Under the canopy of heaven they prefer to live, even despite the first hardships incident to the conquest of the soil. Their success is assured if indomitable thrift and energy, such as was displayed during the first year of the carrying on of the work, may be taken as a criterion.



RABBI CHARLES J. FREUND

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In the letter of the First Presidency, these words occur: "and to thus take up the work of your ancestors." These words invite to amplification. Why, during all of the centuries since the dawn of the Christian Era, has the Jew given up the occupation of his ancestors? For it is beyond dispute, as evidenced by the legislation, literature, and the land of the Jewish people, before the Christian Era, that the Jewish nation was one of farmers. Their land taken away from them, the right of self-government denied them, the Jewish people for the past two thousand years have

A cry is being raised that the world needs a producing class. Or, in other words, there are not sufficient farmers to supply the wants of an ever-increasing population in the world. Hence, whatever tends to increase the number of farmers, will be hailed as a boon to society.



HARVEST CELEBRATION AT CLARION, AUG. 19

The opening of the Panama Canal, whether near at hand or more remote, will certainly influence immigration to the West. It will be diverted hitherward, away from the now much-crowded Eastern ports of entry. The likelihood of industrial occupation



THE BEST CROP OF CLARION

being supplied to these immigrants is not so certain. There is no reason, however, why a part of this immigration cannot be utilized to turn it to the occupation of farming. A producing class is needed, and the inducement should be offered to induce

people more and more to take to agriculture. We must not look upon such movements as the colony at Clarion from the selfish point of view, *vis.*, as to how much money they bring to our State, but at the thrift and energy that they utilize to reclaim the earth for the service of man. Such colonies as that of Clarion deserve to succeed because, self respecting and with manhood, these immigrants have added one other verification that America is "the Melting Pot" of the nations. Clarion heralds the dawn of a new day and era, when the success of this colony will be the forerunner of like experiments elsewhere out here in Utah and vicinity.

Testimony

Millions of worlds in order move,
Millions of gifts Thy wisdom prove,
Forest and mountain and vast, wild sea,
Yet Thou dost ever remember me;
Longing, my spirit is filled with love,
How can I doubt Thee, O God above!

Thousands of creeds on earth, today,
Each with its own ill-guided sway,
But Thou hast given One Perfect Plan,
Surest salvation through God to man;
Led by the precepts of strength above
Thus let me serve Thee, O God of Love!

Myriad voices opposing claim
Clamoring might in Thy holy name;
Reason advancing doth heed them not,
Safe in Thy Spirit and Gospel-taught.
Wisdom and beauty, law and love,
How can I praise Thee, O God above!

Free from the fetters of doubt's dark snare,
Humbly I offer my grateful prayer,
Knowing the truth from Thy chosen Seer;
Faith's living promise now shineth clear;
Ever and ever my song of love,
Riseth in happiness, God above!

MINNIE IVERSON.



Chapter V—Banechlishen

The market steers of San Juan county were generally driven to some distant point in the state of Colorado. The Rojer outfit nearly always sold with the J. B. pool, and the two herds made it a point to join at Fish Creek or Rincone. If the Pagahrit bunch were late, it might not overtake the others, and even if it did, it would be foot-sore and tired with a long drive still ahead. So, for the sake of a rest, and to be in plenty of time, Fred Rojer made it a point to bring his steers to the pool herd no less than three days before the appointed date for starting eastward.

This interval, often seven or eight days long, was usually worn wearily out by Ben, on day-herd. Sometimes he herded alone, and the days dragged their dilatory length with merciless indifference over his fretful head. Sometimes he had company, and his contact with this day-herd brought him a medley of acquaintances, for the J. B. outfit purged its force of riders by leaving to graze with the steers the cow-boy too "cranky" or conceited, or quick with his gun, to be a safe or pleasant companion for the boys "on the circle."

The fall after young Rojer turned thirteen, he came tattered and torn with the Pagahrit outfit down Comb Wash, and joined the J. B. round-up at Rincone, the junction of Comb Wash and the San Juan river. At that place a huge shelf, covered with sand-hills, used to serve as a pasture. One end of it could be closed by hanging a tarpaulin over a rope stretched across a dug-way, but the other end required a man and horse to watch it.

On to this shelf the whole motley herd of spots and horns were turned, and when the bawling, discordant chorus had died away, and the cloud of dust had followed it; when the gang of

J. B. and Pagahrit men had ridden back down the hill and out of sight, behold Ben with the jaded, pacing mare and old Bowse acting the part of a bull-fence twenty rods long. He hated the task cordially, especially since it lasted without company and without intermission from sunrise to sunset.

Did I say without company? He had the old dog and Flossy. Without them he would have been a poor and sickly fence indeed. They listened thoughtfully to the words of his loneliness, and the old wag-tail responded with many a dog antic, more easily understood than described. The bay mare simply looked her condolence, with such artless sincerity that no further expression was needed. Besides these, young Rojer met his father in the J. B. camp in the evening, and heard that tone of encouragement which always did him "good like a medicine." At one time he enquired, "Did you get awfully lonesome today, son?" and when Ben answered, "Oh, my, yes! that's the loneliest job in the world"—the same unfailing kindness braced him up with: "If you can just stay with it two days longer, it'll help our cause out mightily, and we'll go home together."

"If I can!" mused young Rojer, looking reverently after his father, "yes-sir-ee, I sure can, 'cause it'll help him mightily."

All the same the life of a fence is dull and irksome, even with the old dog and the pacing mare as strong supports.

For the hundred and thirty-seventh time, Ben reviewed the whole scene: the cliffs, the trees, the river; and beyond it the "hogan," the flock of sheep, and the Navajo herdsboy. Long before noon the little lunch sack went up with its sandwiches against the painful monotony. Still the wheels of that September day seemed fast in a mighty deadlock. He reviewed the scene again; there was nothing else which the functions of his fencely office would permit him to review, for the pacer and the wag-tail slept, a pleasure he would have envied any other two creatures on earth. Every feature and element of the scene waxed dismal and wearisome—every feature but that sturdy herdsboy, whose black hair in the sunlight loomed up against the background of heated sandhills, like a blow-fly on a white ceiling. It became the hub of the blistered landscape, and then the only half-tolerable dot below the horizon.

If he could have trumped up any passable excuse, the cow-boy would have signalled the herdsboy to come over, but with everything peaceful and no emergency, it hardly seemed right to lure the shepherd so far from his sheep. For all that, he looked squint-eyed at the speck, and fancied the speck looked squint-eyed at him. Three times he even filled his lungs to call out, and then quelled the impulse on his very lips.

When the wheels of the third day slowed down to a standstill, and Bowse and Flossy had paid the last reasonable tribute

to his amusement—when he had taxed the utmost limit of his patience to stand there without change of thought, or change of scene, and be a real fence, and nothing but a fence, one minute longer, he thought it emergency enough to justify, if not the calling of the Navajo nation, then at least one solitary shepherd boy who might be as lonely as himself.

Since the first day, the Navajo boy had been by his flock like a part of them, but when young Rojer reached a fixed resolution to call him, behold he was not there. The sheep huddled without a shepherd in the shade of a giant cottonwood. Was it Navajo dinner-time? By noble efforts Ben had left his own lunch still in the saddle-pockets.

While the cow-boy strained his vision at every doubtful object near the big tree, a turbaned head appeared above the bank below, and a young Navajo, perhaps thirteen years of age, began to climb the hill. His meager garb, for he had removed most of it before wading the river, proclaimed his parentage to be of the better class. It also indicated that the San Juan was about three feet deep.

When Bowse had been persuaded to withdraw his objections, the brown visitor came slowly up to within three feet of Flossy's nose. Something in his face, or his walk, or his shepherd-like bearing, plainly courted friendship; but the young cow-boy looked mutely down from his saddle into the dark brown eyes turned searchingly up to him. The cow-boy resolved to speak second.

"You herd cows; I herd sheep," began the brown boy, in his native tongue.

"I ride horse; you walk," observed young Rojer, in the same barbarous dialect, for though he felt like gripping the brown hand in a hearty shake of good-fellowship, he remembered that dignity is the prime virtue a Navajo demands of all who win his affections.

At first, slightly embarrassed by this cut, the dusky features brightened with: "My horse is fat; your horse is poor." Then with a hearty look of we-are-still-on-equal-footing, he raised his index fingers, side and side, as a challenge to wrestle.

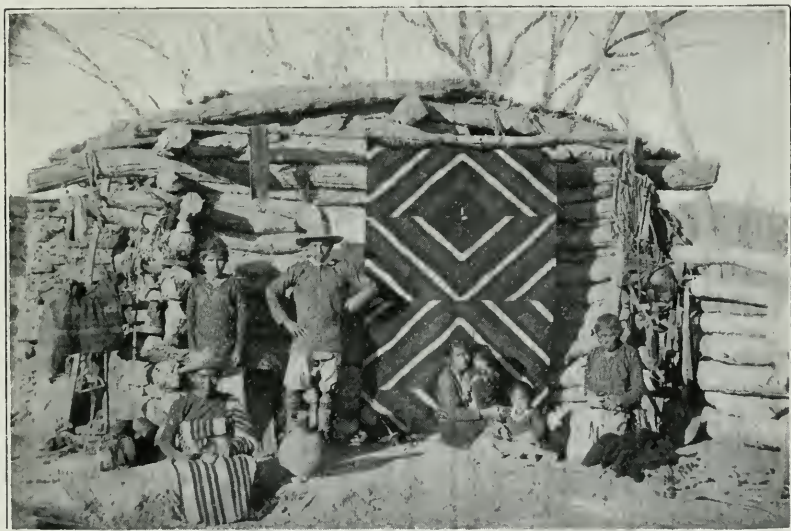
Ben's skill as a wrestler had never been such as to inspire him with vanity, especially in the "catch-as-catch-can" fashion which Navajo boys always prefer. As to a hold, the "*uskee's*" (boy's) trousers, if anything he wore might bear the name, were, to say the least, somewhat scanty. The slight band at his waist would never do for a hand-hold, and his plump-form would be hard to grasp, like a fish in the water.

Young Rojer had considered the matter nearly to refusal, when something in the big brown eyes reversed his notion: they must be friends, but no Navajo would be friendly save to the game; the dignified, the brave. The soul looking out through

those dark eyes and that ruddy, boyish face, had a greater attraction than any of the many dusky faces Ben had seen. He swung down from the saddle and removed his spurs.

The scuffle had only begun when the hair on Wag-tail's neck became a shaggy pompadour, and one-half muttered word in dog-talk demanded a full explanation. When pats and caresses of assurance had satisfied the canine mind that it was only a tom-boy frolic, the rough-and-tumble engagement went on, until the cow-boy found himself on the ground, looking up at a genial smile of tan.

Unless it were a tie, one wrestle could not be favorable to both, and the "*uskee's*" looks proposed a second trial even before they reached their feet. He plainly felt a generous desire to see the contest break even, but the white boy, fearing his own slipperily hold on dignity, suggested a foot-race; and when the shepherd assented, he peeled off his jumper and shed his boots with one or two other dispensable cumbrances in a twinkling. His



A NAVAJO FAMILY AT CLOSE RANGE

pulse of competition leaped high. A certain superior feeling had become visible through the tan of the shepherd's features, and young Rojer knew he must win the race, or this high-born "*uskee*" would stalk back to his flock with exalted dignity.

A sand-slope became the race-track, a mark on the ground its starting, and a scrub squaw-bush its outcome. They trotted up to the line holding hands; when they crossed it, each one threw the whole sum of his thirteen years' growth into the task

of getting ahead. They fairly reached with hands and feet for the goal, and the sand flew back in waves behind them. Inch by inch the white boy took the lead, and had two full steps advantage when they shot each side of the bush.

"*Si vekiss*" (my brother), panted the brown boy, slowing down to a walk, and eagerly offering his hand for a shake. His image and tone of genuine friendship captured Ben's heart whether or no. While they climbed the hill in silence, each tried from the corner of his eye to discover the other's charm. By Flossy they sat facing each other, closs-legged on the sand.

"Why did you come?" ventured young Rojer in Navajo.

"I saw you two days ago; I saw you one day ago," the shepherd began in his dove's-tongue idiom; "I saw you today. I said, my friend, perhaps. I came to see. You—what do you say?"

"I say, *si vekiss*," and the cow-boy surprised himself with his ready fervor.

"Good," quoth the Navajo.

Ben's success thus far added only to his fear of saying too much or the wrong thing. He must clinch this friendship without delay. "You—what is your name?" he queried.

"Jimmy," came the answer in plain English, and a plagued expression played around the brown eyes.

"Am I your brother?" complained the cow-boy, with an injured air, "and yet I must not hear your name?" (for a Navajo preserves his native name as a sacred thing for his best friends only.)

"*Si vekiss*," affirmed the shepherd, gesticulating with his hand, "I don't lie; I am Baneehlizhen." He dropped his head; he had disclosed a great secret.

Again a trying silence and Ben's turn to speak. But while he studied, the other, as if to bask in the friendship newly inaugurated, said, "I eat bread and mutton."

"I eat bread and beef," added young Rojer, automatically.

The inevitable invitation to dinner found them still facing each other, cross-legged on the sand. Silence gave color to the dignity of the moment—a dignity looming large among the principles of Navajo gospel. They could see the sheep huddled in the shade—they could see the whole stretch of ground along which Ben had become a temporary fence. Reviewing the scene and masticating at the same time, they stole chary glances at each other's face, as men who feel the dignity of each other's presence.

Jimmy, for we must be careful of his other name, his sacred name, broke the silence as he arose. "You—where is your house?"

"By the cliffs," and with his hand Ben indicated the direction and the distance.

"My house," cooed the shepherd, leveling his finger at the "hogon" across the river.

The cow-boy looked and nodded.

"I go to my sheep," concluded the shepherd, at the same time offering his boyish brown hand. "*Vekiss*," he said, earnestly, feeling Ben's ardent grip, "*Si vekiss*," and he made at the same time a Navajo motion with his left hand, signifying time without end.

With one expressive word and nod, young Rojer affirmed his good will and good wishes, and watched the sturdy little fellow disappear over the bank.

When Ben and his father rode home next day, having done enough work for the J. B. outfit to cover the expense of delivering their steers, Ben told all about his new, brown brother, and Fred Rojer listened with pleasure and approval.

(TO BE CONTINUED)

"Thy Will be Done"

"Thy will, O God, not mine, be done."

So spake the Lord in agony,
While in that dark and deep despair,
Alone in drear Gethsemane;
Repeated o'er upon the cross
Of cruel, bleak Mount Calvary.

Come unto me, thou gift divine,
Of faith in God, that I may see
The wisdom of a Father's love,
Who loves while yet he chastens me;
That understanding him while here
Prepares me for eternity.

Oh, give me light thy will to know;
Oh, give me strength thy will to do;
That I may merit here below
Thine approbation pure and true;
That I may rise from living death
To walk in life forever new.

Thy loving care is infinite,
Extended to us, every one;
Oh, help us each to understand
To ne'er thy Godly wisdom shun.
There'll be no fear nor sorrow when
We learn to say, "Thy will be done."

Some Developments in Modern Chemistry

BY DR. ROBERT STEWART, HEAD OF DEPARTMENT OF CHEMISTRY OF
THE UTAH AGRICULTURAL COLLEGE

[Dr. Stewart, the author, is recognized as one of the leading chemists of the West. His investigations and conclusions along the line of chemical agencies in the soil have brought him international notice. Recently he read this hurriedly-prepared article before the Woman's Club of Logan. The science of chemistry enters directly into the preparation of many of the things that we wear, and of the most of the things we eat. We believe, therefore, that this article should be of timely interest to all readers of the ERA.—THE EDITORS.]

As we attempt to trace the beginnings of chemistry and its predecessor, alchemy, we find that its origin is shrouded in mystery with the origin of the human race. In the recorded history of any of the earlier civilizations, we find that there was some few people who had a little knowledge of what we speak of as chemistry and chemical reactions today. Some of the more common chemical compounds, such as common salt, were probably known in prehistoric times. A great mass of empirical information was possessed by the different ancient peoples, but these empirical facts were not correlated into a compact science until comparatively recent times. There was a lack in earlier times of experimental investigation, and in place of this the so-called learned men were given to the treacherous task of speculation, and as a result, in the absence of experimental investigation, very little accurate scientific information could be obtained. In fact, until the latter part of the eighteenth century, it was supposed that all matter consisted of four elementary substances, such as fire, earth, water, and air. All matter, therefore, consisted of these four elementary substances, united together in some mysterious way in certain different proportions. The elements as we now know them were not known as elementary substances.

We find in studying recorded pages of history that the word "chemia" was used in the fourth century. The ones who practiced this profession were concerned with the purification of gold

and silver and its isolation from its impure sources. The origin of the term "chemia" is shrouded in mystery. It is said that "chemia" was the ancient name of Egypt, at that time, a name given to Egypt on account of the black color of its soil. The same term was also used to denote the black color of the eye, and therefore signifies dark and mysterious. It was about this time that Egypt was the seat of knowledge. It was therefore believed that those Egyptians who practiced this art of "chemia" were in league with the evil one, and therefore the mysterious distillations and fires that they used in their work were referred to as the "black art." In the seventh century, the Arabians overran Egypt and learned much regarding the practice of this "black" or mysterious art. The Arabians added the Arabian prefix (al) to the word "chemia," and hence we have the term alchemy. The Arabians, also, at this time, overran certain portions of Europe, such as Spain, and there established some of their universities where this science of alchemy was taught and many scholars from various parts of Europe went to the Spanish universities for the purpose of obtaining information regarding this mysterious practice.

Geber was one of the earliest chemical writers. He was concerned solely with the object of the transmutation of the baser metals to the nobler metals, such, for example, as the converting of lead into gold. Geber knew of many of the chemical processes that we now carry on in the chemical laboratory. He knew of the process of distillation, of crystallization, and of sublimation. In the process of distillation, at that time, it would appear that he had a transmutation of one substance into another. For example, if wine was submitted to the process of distillation, the result was that the wine was converted from the liquid form over into the spirit form, and then re-condensed or re-transformed into a new substance, known as the spirits of wine, or as we know it today, alcohol. We thus readily see how the terms spirits of wine, spirits of hartshorn, spirits of turpentine originated. According to the earlier workers in the chemical field, those substances, by the process of heat, were converted from their original form. into the spirit world, and re-converted or transformed into a new substance known as the spirits of wine, spirits of hartshorn, spirits of turpentine, etc. Geber also knew of a number of the chemical com-

pounds that we have today, such as the alums, green vitriol, salt-petre, nitric acid, and hydrochloric acid. According to Geber, the difference between the nobler and the baser metals was simply in the relative proportion of mercury and sulphur contained in each. As we approach the nobler metals, such as gold and silver, there is a higher content of mercury, while in the baser metals, such as copper, there is a higher proportion of sulphur.

In the thirteenth century, the transmutation of the baser into the nobler metals was an accepted fact of the scientific world at that time. There was some evidence which appeared to confirm them in this contention. For example, it was noted that if a piece of iron be allowed to stand in a solution of copper sulphate for a certain length of time, the iron was converted into copper. Of course, we know now that this was due simply to the electrolytic deposition of copper upon the piece of iron.

About this time, a very systematic and intense search was being made for the so-called "philosopher's stone." The "philosopher's stone" was assumed to be endowed with great virtue. It was the one thing that was lacking which was necessary to convert the baser into the nobler metals, and, furthermore, by means of it the scientists, so-called, believed that they would be able to isolate the "elixir of life," a few drops of which would convert an old person into a young one, and the person taking the medicine would be endowed with perpetual youth.

At this time, many apparently authentic stories were in circulation regarding persons who had in some mysterious way been enabled to get hold of a little of this "elixir of life" and had old age fall from them like a mantle. It was about this time, or shortly after, that America was discovered, and that many expeditions were sent out to this country for the purpose of seeking the "philosophers' stone" and the spring of "eternal life."

Very little real progress could be made in chemistry until the present so-called chemical elements were discovered. It was along in the latter part of the eighteenth century that some few of the chemical elements were being brought to light. It was only by the researches of such men as Cavendish and Lavoisier that the true nature of the simple process of combustion was determined. Prior to the work of these investigators, it was believed that when a substance underwent the process of combustion that it lost some

material, such as "phlogistine," a substance that had the peculiar property of not only not having any weight, but having a negative weight, and therefore a substance which had undergone combustion or burning, possessed more weight than did the original substance. This is known as the old "Phlogistine theory" of combustion.

With the introduction of the analytical balance and its use in chemistry it was readily determined that when a substance underwent combustion there was an increase in weight of the products of combustion, that is, the products of combustion weighed more than did the original substance. Thus indicating clearly that there was a union of some substance, presumably contained in the air, with some other substances, and we are thus enabled to determine that the process of combustion really means the union of the elements of the substance with the oxygen of the atmosphere.

With this discovery rapid strides were made in the advancement of chemistry, and the chemist began to concern himself less and less with the transmutation of the elements and the pursuit of the "elixir of life,"—although, incidentally it should be noted that the feminine world of today is indebted to the chemist for the production of many cosmetics that are now placed on the market, the users of which are vainly attempting to eliminate the "crow-feet" of time, and incidentally they are still seeking the springs of "eternal youth."

The chemist of today, however, is concerning himself more and more with the development of the researches in practical life. There are a great many material advantages to be derived from the intelligent application of chemical research. One hundred and fifty years ago, or thereabouts, we knew only four chemical elements, as already noted. Since that time, a great many elementary substances have been discovered, until at the present time we have something between 80 and 90 known chemical elements. Incidentally, it may be noted that one of the most important of these and certainly one of the most interesting, radium, was recently discovered by a woman, Madam Curie, in France. Since the discovery of this substance, possessing the properties of radio-activity, we have discovered a number of other interesting radio-active compounds. Professor Hahn of the University of Berlin recently discovered radio-active compound by the name of thorium, while

working with the by-product obtained in the manufacture of the Thorium lamp. A few years ago it was thought that the domain of inorganic chemistry was a closed field; that we knew all that there was to be known regarding the inorganic substances; but the recent development of the process whereby we can secure exceptionally high temperatures and also extremely low temperatures, has opened up new fields that were undreamed of a few years ago. By the liquefaction of hydrogen extremely low temperatures, 253 degrees below zero, have been obtained. This is within 20 degrees of "absolute" zero, a point at which, theoretically, all matter is in a state of rest. By the attainment of such high temperatures as we can achieve in the electric arc, such as 3,000 above zero, many chemical reactions can be caused to take place. For example, a Frenchman by the name of Moissan, has shown that with such extremely high temperatures and the use of great pressure, artificial diamonds can be prepared out of the element carbon. Briefly, in this process the carbon is obtained in a molten mass of iron which is suddenly plunged into cold water and the resulting cooling of the iron forces the interior containing the carbon under great pressure, and as a result there is the production of the carbon in a crystalline form which we speak of as the diamond. Incidentally it should be noted that this is not a practical process for the making of diamonds, and is of theoretical interest only, since it would cost approximately \$1,000 to make a diamond worth \$25 or \$30. Again, by the achievement of such extremely high temperatures as we are enabled to attain with the electric arc, we are enabled to cause the union of oxygen and nitrogen of the atmosphere with the resulting formation of nitric acid. We thus have within our power, the artificial preparation of one of the most important, and at any rate the most costly, of plant foods. The atmosphere consists of four-fifths of nitrogen and one-fifth, approximately, of oxygen. The nitrogen, however, is in the free or elementary form, and as such is unavailable to plant growth. There is in the atmosphere over every acre of soil enough nitrogen to last for the maximum production of crops such as corn for something like seven hundred thousand years. That is, the supply is absolutely inexhaustible, and yet, notwithstanding this fact, the supply of nitrogen in the combined form in the soil is very limited, and the lack of nitrogen in many soils is the limiting factor of crop

production. Therefore, any process which will take this elementary nitrogen of the atmosphere and convert it into a form which can be utilized by the plants is of immense practical significance. In these days of the high cost of living which apparently has no upper limit, it is of great importance to all to consider ways and means by which the cost of living may be reduced. This question of the high cost of living has been and is being studied from a good many different angles. Some economists believe that the high cost of living is a direct result of the increased supply of gold and therefore the purchasing power of gold has been decreased. Senator Burton of Ohio believes that the direct high cost of living is due to the fact that we as a people are becoming more lazy and that our desires are becoming greater. Whatever may be the true cause, probably the summation of a great number of different factors, it cannot fail to be of great interest for us to consider ways and means by which the total supply of food may be increased.

There are only four countries in the world that are at all comparable with the United States in size and population, and those countries are India, China, and Russia. And there is scarcely a year passes or scarcely a month of the year when from one or the other of these countries there is not sent out a great call for help for the people who are dying of famine. The condition in which the other three countries of the world that are comparable in size with this country should be of great significance to the people of this section. Did you ever stop to think of what the discovery of the new world, America, meant to the people of Europe? Why is it that the people of Europe in general are not in the same condition as are the people of India, the people of China, and the people of Russia? It is largely due to the fact that the discovery of the new world in 1492, gave an outlet to the increase of population of the world. The increased population of the European section of the world is being taken care of largely in North and South America, and in addition the food products obtained from the new and virgin section of the world are being shipped in enormous quantities to supply the people of Europe. These two factors have placed the European nations in the supreme position which they occupy today—but for the United States there are no new worlds to conquer. There are no new worlds

to be discovered which will take care of the surplus population of this country, and from which we shall be able to secure our food supply. The only world that remains for us to discover in this connection is to learn how we can get more out of our soil than we are now getting, and one of the most important steps that can be taken for the accomplishment of this purpose is the conversion of this free, or elementary, nitrogen of the atmosphere into the combined form which can be used by agricultural plants. By the utilization of this combined form of nitrogen, the crop-producing power of the soil in many sections of the country may be increased three-fold over what it now is. The importance of this chemical process, then, the union of the nitrogen and oxygen of the atmosphere by means of high temperatures in the electric arc, is far-reaching. In addition, by means of great temperatures, we are enabled to prepare now on a large scale artificial ammonia. That is, the nitrogen of the atmosphere and hydrogen may be caused to unite together for the production of ammonia! The success of this operation has been limited by the supply of the elementary hydrogen, but the wonderful development of the past few years in the perfection of the air machines, flying machines, and balloons, have led to the development of an abundant supply of hydrogen, so there is nothing now in the way of the cheap and abundant production of artificial ammonia. Factories are now being established in Germany and in Norway for the combination of nitrogen into these two forms which mean so much to the agriculture of the world.

(TO BE CONCLUDED IN THE NEXT NUMBER)



FELLING THE MONARCH

The Open Road

BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY

Stage XVI—In Which is told how a Certain Conversation Becomes Dreadfully Mixed Up with Certain Household Duties

Preparing bread for the oven is not, I am afraid, the most dignified bit of work in the world. Neither is washing the breakfast dishes. Yet, as our Christian civilization goes, both are exceedingly necessary.

Also they are useful. For when one woman mixes the bread, and another washes the dishes, both operations being performed at the same time, and in the same room, you do not require to be told that there is more or less (rather more than less) conversation going on. Not that the work takes really longer to do than if there were only one woman. This last is as difficult an arithmetical problem as if the persons involved were boys. But that is neither here nor there.

Indeed, when you are further informed that the bread-mixer is an elderly woman and the dish-washer a pretty girl engaged to marry a young man well known to the elderly person, you can easily guess what is the subject of their dialogue. But should I tell you that the elderly person in this case was Mrs. Bernstein and the other Bessie Ward, and then ask you what they were talking about, nine to one you would answer, "Brocketts, to be sure!" And you would be right in the conjecture.

But what is Bessie doing at Mrs. Bernstein's? Well, if you must know, the Wards—the family to which Bessie belongs—happen to live on the same street as the Bernstein's. Always they have been friends, and Bessie has been running in and out of the Bernstein home ever since she could run at all. Besides, if I must set down the whole truth, she has been running in and out there (faster in than out) oftener lately than ever before. For one thing, Mrs. Bernstein was eternally speaking of Brocketts, though she had never said what she did to-day. And for another, Mr. Bernstein was in trouble.

"What a wonderful young man that Brocketts of yours is, Bessie!" Mrs. Bernstein exclaimed.

She had just taken the dough out of the bread-pan and slapped it down on the table. Bessie was in the act of pouring hot water from the tea-kettle on the dishes. The young girl

colored with very pleasure. It was a thousand times sweeter to her ears than the highest praise about herself could be!

"I declare," the older woman went on as she sprinkled flour on the dough and began to knead it, "I don't believe anybody else could have done what he has with the store—not even Mr. Bernstein himself!"

This conversation occurred some six months after Brocketts was made manager by Mrs. Bernstein.

"It's nice of you to say so, I'm sure," Bessie gratefully returned. "Nothing would please Brocketts better than to know what you think of his services."

"Oh, I've told him. You know, he has come here three or four times a week since our trouble, to tell us how he was getting on at the store. I've told him!"

"But you haven't made it quite as strong as you did just now."

"Well, perhaps not. But he knows, anyhow. Mr. Bernstein thinks as I do." For Mr. Bernstein had been told his loss by now. "He's said to me many a time that he didn't know what he'd have done if it hadn't been for Brocketts. Very likely we'd have been ruined."

By this time the bread had been kneaded and was ready for the glittering knife, which Mrs. Bernstein proceeded, with great cruelty, to apply to cutting the white, yielding material into four pieces and then again into two each. The dishes were making less rapid progress, for Bessie just would turn about and face her companion, as if to exhibit the better effect the dark blue bib apron she wore.

"I'd give the world if I had a boy like Brocketts—or rather," Mrs. Bernstein corrected, "if Brocketts were mine." And then suddenly turning towards Bessie, her hand suspended with knife in the air, "How old is he, do you know?"

"Why the fact is, Mrs. Bernstein, he doesn't quite know. He's about—"

"Doesn't know, child? How's that, I wonder?"

But Bessie evaded the question. Brocketts had sealed her lips on that point, because of what it covered. "He's about twenty three, though," She said endeavoring to hide her slip of the tongue.

Poor Mrs. Bernstein's mind was not hard to run off the track on this subject, for it was bent on something more vital to her than Brocketts' age.

"He's about the same age as my boy would be if he were alive."

"Your boy, Mrs. Bernstein! I didn't know you ever had a boy." The dishes did not get along at all now for a while, so difficult is it to be astonished and to do work at the same time.

"I never talk about him, or rarely," Mrs. Bernstein said—

"I only think and dream!" The bread pan with the melted grease was brought from the stove.

"He was drowned. Poor dear!"

"Drowned, Mrs. Bernstein! what a horrible death!" shivered Bessie. She took her hands out of the water, the drops falling fast and heavy off her fingers, as if she herself had just come out of the river instead of the boy that was drowned.

"Yes, child, and a lovelier little fellow you never saw, with his long, golden curls."

Bessie did not know, and Mrs. Bernstein did not tell her, that in a little gold case (with a clasp) upstairs in a bureau drawer was one of those very curls, which the tender-hearted creature would take out once in a while even now and cry over. Nor did Bessie know anything of some little articles of clothing, including a little red jacket all folded up nicely in that same drawer but taken out less frequently and never wept over as in the past.

"How old was he then?" the young lady inquired.

"Only two years, Bessie."

"And how did it happen,—Mrs. Bernstein?"

The towel was being applied to the dishes now, and the loaves were being rolled, patted, greased, and put into the pan.

"We didn't know anything about it, dear—we had been so distracted about his being stolen from us by some kidnappers.—Those wicked people never know what mischief—"

Here Bessie did what only hired girls and little girls just beginning to learn the delicate art of housekeeping have any license to do—she suddenly dropped a blue figured china tea cup on the floor, breaking it into a dozen pieces!

As a matter of fact, it was fortunate that she did so, for otherwise Mrs. Bernstein would have embarrassed her by inquiring into her confusion. Instead, Mrs. Bernstein only said that it didn't—she needn't look so put out over it. To which Bessie could only say, "How stupid of me!" and "What were you saying, Mrs. Bernstein? I was so interested, I wasn't watching my work."

Our little boy was kidnapped when he was two years old," the elder woman continued. "Mr. Bernstein and I had gone to the concert one night, leaving our little Lewis (named for his father, you know) at home with the nurse. Well, when we returned from the theatre, we found the little boy gone and all the servants in tears and fright. A man, they said, had suddenly appeared and stolen him from them."

"How horrid!" Bessie interjected.

Neither the bread nor the dish-washing now made any progress, both women sitting down facing each other on opposite sides of the table.

"In a few days Mr. Bernstein received a letter telling him to

have twenty-five thousand gold marks, or about six thousand dollars in our money, in a certain place, asking no questions, and we should have our child. Otherwise we should never see him alive. You may imagine what state of mind I was in, Bessie! He was our only child, and to think he was in the hands of men who would actually kill him if they couldn't get paid for returning him alive!"

"And didn't you know who it was that stole him?" asked Bessie.

"Not positively. We suspected he was a man who had once been in Mr. Bernstein's employ and whom Mr. Bernstein had dismissed for some dishonesty. But we didn't know for sure. Anyway, we were horrified that very day, before we could get the money to the place, to find the body of our little boy terribly mangled on the bank of the river."

"Are you sure, Mrs. Bernstein, that it was your own child?"

"Yes, it was ours. We had no doubt about that, for the body had on the little red jacket our baby wore when he was stolen. And there were the golden curls, besides. There was nothing else we could positively recognize."

The bread and the dishes progressed now again.

After that I couldn't endure to live in Strassburg any more. Everything reminded me of my little Lewis. We had been in the Church, both of us, before we were married, and were intending to come to Zion sooner or later anyway. So we thought that would be a good chance, and we came. That's twenty-one years ago last month. But how far I've wandered away from Brocketts! What was it that sent me away from him, anyway, and to my little boy that's been dead so long?"

Bessie would have liked to say that her friend had not wandered away from Brocketts at all, but she did not care to. How she would have delighted in telling her that she was mistaken in the little boy whose body they had found in the river and who wore the yellow hair and the red jacket! only Brocketts, she determined, should tell her this.

"You were just saying, Mrs. Bernstein, that your boy would be about Brocketts' age now if he were living, and I told you I didn't know you had ever had a boy. Then you told me about him. Wouldn't it be nice if it should turn out that you were mistaken all these years and your real son should appear?"

Bessie could not refrain from playing with the great temptation. Wouldn't it prepare her just a little?

"No; that'll never be, Bessie—its impossible!"

"Nevertheless," persisted Bessie, "if I were a fairy I would touch some young man and then touch you and Papa Bernstein and make you believe he was your son! Wouldn't that be nice? I'd—I'd—I believe I'd—touch Brocketts!"

How dared she venture so near the brink!

But it did no harm. For Mrs. Bernstein, utterly oblivious that two things were one thing, said, "Speaking of Brocketts again, Bessie, reminds me that we have asked him here to supper to-morrow evening. And we want you to be here, too. But don't tell him you're coming, will you?"

Bessie wouldn't.

"We want it for a surprise, you know. We've got another surprise for him, too."

"Maybe we'll all be surprised." Bessie ventured once more near the precipice.

"You'll be sure to come, won't you?" urged Mrs. Bernstein.

"Oh, I'll be there!" And Bessie gave Mrs. Bernstein the most astonishing hug.

The bread being in the oven, and the dishes having been put away, clean, in the cupboard, and the conversation about Brocketts being ended, we have no further use for either Mrs. Bernstein or Bessie Ward just now, and so it is deemed best to conclude this sixteenth stage and wait for to-morrow evening.

Stage XVII—In Which Things Come to an End

The next evening came, as all evenings will if you wait long enough for them, and found four of the happiest persons in the world at Mr. Bernstein's. I have always suspected, since that memorable time, that they were really happier than they knew. But be that as it may, it is at all events certain that the calm, satisfied look on the faces of Mr. Bernstein and Brocketts, as they sat in the parlor waiting for dinner, and the bustlings and the smiles of Mrs. Bernstein and Bessie as they went about to prepare that dinner, betokened the highest state of quiet, contented happiness. Everything had come about precisely as they had wished—except the dinner.

That dinner was to have been ready by six, Mrs. Bernstein said. But what dinner ever is ready by the time it is advertised? I'd like to know. Dinners have a way of being behind-hand. Everybody is aware of that, who has been fortunate enough ever to have had one. This dinner was no exception to the rule. And yet, as Mrs. Bernstein declared over and over again, the potatoes were put on plenty early enough, Bessie, only the fire just would not burn, you know. Then there were the other vegetables—they were in the same stationary state of unpreparedness for I don't know how long.

Not that the two men cared. Oh, no! Men never do. They might have done so, however, if they hadn't seen the women folks making such a pickle and a stew about it, as if they were trying not to commit the unpardonable sin. For women have the idea that the unpardonable sin is somehow connected with men's

stomachs—which it is not. But Brocketts and Mr. Bernstein had plenty to talk about. If they hadn't there was the weather, which is always on hand to be talked about. They had no neighbors in common, these two, whose shortcomings offered to supply a target. And so they talked of the store, of how Shorthurst hadn't yet been found, and similar topics—which could easily be set down here if the reader so desired. Mr. Bernstein had a topic on his mind and Brocketts had a topic on *his*, but they both decided to reserve these till the women could participate in their effect.

The elder man's came at the table.

"Mother," he said, "Brocketts and I have been speaking about the store. He knows already what I think of him for the way he has managed my affairs during my sickness. I'm getting along well enough now, and shall be at the store again pretty soon. But Brocketts," here he turned towards that young person, "I want you to be permanent manager."

Brocketts thanked him and said he would be glad to assume, or rather to keep, that responsibility and honor.

"Only on one condition, though," Mr. Bernstein added, "and that is that you become my partner in the business!"

Brocketts was obviously flattered. "I could buy in, Mr. Bernstein, if it weren't for one thing I have in mind that I want to speak to you about in a little while. I've got twelve thousand dollars I received for some land in the southeastern part of the city, off the boomers. You know I've been buying land all these years. Well, the other day I sold that big piece for twelve thousand dollars. But I want to use that for another purpose."

Bessie looked as if she didn't care a fig for that other purpose. She knew something that nobody else there knew.

Mr. Bernstein said that would be all right. Brocketts would be a partner in the firm anyway, and so from now on the sign should read "Bernstein & Porter." Brocketts could put money into the concern as he had it to spare.

Presently, dinner being over, the four retired to the parlor.

"The reason I wish to keep that twelve thousand dollars, Mr. Bernstein, is that I want to get a leave of absence for a month or two."

Mr. Bernstein was greatly surprised. "You mean you want to go away on your wedding trip, Brocketts?"

"Well, partly that"—Bessie and he would of course go together.

"But that won't take twelve thousand dollars, my boy! One thousand would be plenty for that."

"But there's something else, Mr. Bernstein. I want to find my father and mother."

"Why, I thought they were dead, Brocketts!" Mr. Bernstein said. "Somehow I got the idea you were an orphan."

Bessie sat up straight in her chair and watched two faces keenly for the first dawn of a certain light. It was a great moment.

"In a way, I am an orphan, but my parents are alive somewhere. You see, I was kidnaped when I was about two years old."

Mr. and Mrs. Bernstein looked at each other blankly, a vague something at their heart.

"Where did you live, Brocketts?" asked Mr. Bernstein.

"In Germany—Strassburg."

"Strassburg!" exclaimed Mrs. Bernstein and her husband in a breath.

"Yes; my father, it appears, was a merchant at Strassburg when I was stolen."

"A merchant!" And another look and vague feeling of the heart.

"Yes; a certain sum of money, it appears, was asked for me, but before it could be got, the body of a child about my own age and looks was found in the—"

"Lewis, this is our own little boy come to life again!" Mrs. Bernstein cried. And before anyone could think, she had Brocketts in her arms, showering him with kisses and affectionate little phrases. Mr. Bernstein also ran up to Brocketts.

From Bessie's point of view, who had been prepared for it, this was a pleasant scene; only she would have liked to have a hand in it. Instead, she merely looked on at a far distance, as it seemed.

Presently, Mrs. Bernstein was extricated from Brocketts. She was a brave little woman and inclined, as I have said before, to take things philosophically, else she would have fainted afterwards. But she didn't. She insisted, though, on sitting by him, very close, and holding his hand and looking into his face, while Mr. Bernstein asked some questions.

"But how was it the body of the drowned child had on a little red jacket you wore when you were kidnaped?"

"I don't quite know. The man that had me said the coat was taken off by the one that stole me, and he didn't know how it got on the dead child."

"You know, then, who it was that kidnaped you?"

"No; except that it was a man who had worked for you in the store."

The father and mother exchanged glances. "Wallenburger!" said the father. "I thought so. But how did you learn all this, Brocketts?"

"From a seaman I sailed down the Rhine with. He was the one that took me to the Orphanage, he said, at Vinningen."

"And they took my little Lewis to an orphanage!" from Mrs. Bernstein.

Well, the rest of the story came out that night—every detail of it, as the reader already knows it. Many times during the recital the tears stood in the eyes of at least three persons. It was a long story and took all the night and a good part of the morning in the telling.

The upshot was, that the twelve thousand dollars went into the new firm, and that the sign on the store front was changed to "Bernstein and Son."

(THE END)

The headquarters of the Swiss-German mission have been changed from Hoeschgasse 68, Zurich, to Rheinlander Str. 10-1, Basel, Switzerland. President Hyrum W. Valentine calls attention to the fact that letters sent to Switzerland must carry five cents postage for regular weight.

Elder E. C. Warner, writing from Richmond, Melbourne, Australia, June 27, says: "We have eight energetic elders here in Victoria who are striving hard in the cause of truth. Our city has a population of 500,000, and we have two thriving branches established here. Our hall and street meetings are well attended and we have a goodly number of new friends and investigators making us feel that our labors are not in vain. Although it is midwinter here we do not intend to slight the Fourth of July. We have no snow, but plenty of rain, and overcoats are needed mornings and evenings."



Elder J. Lewis Swenson, writing from Excelsior Springs, Mo., September 23, says: "We are working in Clay County, Missouri. The truths expressed by the brethren years ago are beginning to take root, and there are some people who are earnestly investigating the restored gospel of Jesus Christ as taught by the Latter-day Saints. Many of the elderly citizens of this county still hold to their old forms of worship, but the younger generations are awakening to the fact that it is by their fruits that they shall be known. They see the results produced by the Latter-day Saints since

they were driven from this country, in 1839." Elders, left to right: J. Lewis Swenson, Provo, Utah, Heber B. Haws, Vernal, Utah.

A Tribute to Dennison Emer Harris

BY EDWARD H. ANDERSON

The earth lost one of its noblemen when, on the 24th of last July, Dennison Emer Harris was called to the other side. He was a friend to every good man, and he had great influence with the evil-doer in showing him the error of his ways. His life was spent in the service of his fellow man. He was true to his God and loyal to his religion. His influence was always cast on the side of right, and he was a great advocate of peace, honor, virtue and all that tends to uplift man. His practicality and sound judgment made him a strength in every community in which he lived, and his living in a community was considered an asset by the officials, both church and civil.

Elder Harris was born in Springville, Utah, May 13, 1854. His father was Dennison Lot Harris and his mother, Sarah Wilson Harris. He was a grand nephew of Martin Harris, one of the three witnesses of the Book of Mormon. He was eighth in line of descent from Thomas Harris, who came to America with Roger Williams in the ship *Lyon*, which left England, December, 1630, and arrived in Boston, February, 1631. The family lived in Massachusetts, Rhode Island and New York. In the latter state many members received the gospel in the early days of the Church. His father, Dennison Lot Harris, was closely connected with the Prophet Joseph Smith during the days of trouble in Nauvoo. He and a young man named Scott were invited to the meetings of the conspirators against Joseph Smith. They attended the meetings and reported the results to the prophet who was thus able to keep out of the clutches of his enemies.



D. E. HARRIS

During the childhood of Elder Harris his parents were pioneers in various settlements from northern Utah to Dixie, but

during his early manhood the family lived in Sevier county, where his father was bishop of Monroe for many years. While still young, he had a burning desire for an education, which desire was partially satisfied through years of hard struggle which were necessary in pioneer days. He went on foot from Monroe to Park City in order to earn his first money with which to go away to school. As this was an almost unheard of thing in his community, his friends thought him nearly crazy to make such sacrifices for an education. After a few years of schooling, it was his privilege to implant in the hearts of his old playmates a desire for an education, and as a result many of them became prominent in the educational and professional circles of the state.

He attended the University of Deseret and the Brigham Young Academy, and was graduated from the latter institution. At these schools his personal contact with Drs. John R. Park and Karl G. Maeser was a great source of inspiration to him during his entire life. It was while attending the University that he first became interested in the Mutual Improvement work. The movement was just being started in Salt Lake City, and it appealed to him so strongly that he enlisted in the work at once, and was connected with it directly or indirectly from that time till the day of his death. During this period he held every position in the organization from secretary of a ward society to superintendent of the work in a stake. He also labored as a M. I. A. missionary, being sent from the Juarez to the Salt Lake stake of Zion. He always considered the teaching of young people to be his chief mission in life, so the Mutual Improvement Associations offered an excellent place for the exercise of his gifts.

He was a pioneer to Mexico in the early nineties, where his first work was that of an educator. The high intellectual and moral standards of the young Latter-day Saints in that country are perhaps due to him as much as to any other person. He served in the bishopric of the Juarez ward and as superintendent of the Y. M. M. I. A. of the Juarez stake for a number of years. During the past few years he has divided his time between Provo, Utah, and Cardston, Canada, being bishop of the latter place about four years.

He has filled three missions. During his second, he presided

over most of the territory now included in the eastern, the northern, and the central states mission with headquarters at St. Johns, Kansas.

His vocations have been those of teacher, merchant, and farmer, in each of which callings he has made a host of friends. His wives, Eunice Stewart Harris, and Annie Wride Harris, have borne him a large family of sons and daughters. In his family he was just and generous and was a true counselor and a worthy example. It is given to but few men to have the honor and respect of his family that he had. The members of his family have worked as a unit to further the educational and missionary work which he undertook. Periods of financial strain were never allowed by him to interfere with the missionary work or education of his children.

He was a man who avoided publicity, or being placed conspicuously before the people. He sought rather to do his work quietly with individuals, and was willing to let others have the honor. His life is an example of what may be accomplished by working earnestly for principle. Wherever he was he was quietly doing missionary work, not in a way to be offensive, but he would first gain the confidence of those with whom he associated and then would give them words of encouragement and an uplift.

When convinced that he was in the right he was absolutely fearless. The idea of compromise never entered his mind. It made no difference whether one or a thousand were on his side. He felt that the right and himself made a majority on any question.

He made many friends in all walks of life and no lasting enemies. Those who held ideas different from his could not help but honor his honesty of conviction and fairness on every question. His frankness won for him the confidence of many an evil-doer, and he was noted for being able to handle the "toughs" better than most any one in the communities where he lived. He was often called in to arbitrate differences between people, but he never had a serious difference with a neighbor in his life. His counsel was repeatedly sought by those over him in authority and many young men went to him for advice in preference to their own fathers.

It is a glorious thing to have lived a life of honor, with

honesty and integrity unquestioned, to have been at peace with one's fellow men, to have served one's God with singleness of heart, to have been a good citizen in one's country, and to have been loved by all and hated by none. These are the things that characterized Dennison Emer Harris, of whom it might be said: "He was a servant of God and a friend of man, and the world is better for his having lived."

Elders Moroni Allen and Harold K. Tanner write from the San Francisco conference stating that San Jose branch is flourishing. "Our Sunday school and meetings are well attended, and on Thursday evenings we have lectures followed by testimony bearing. We have fair success with our street meetings, although opposed by sects and creeds, we are able to hold our own, though many of the people are seeking pleasure rather than religion. We do not feel to complain; we have made a number of friends, and the word of the Lord will eventually take root, grow and bear fruit in its own due time."

Elder Lester A. Shepherd, mission secretary, writes from Apia, Samoa, June 27, "Several baptisms have been performed during our conference just held. There were also several ordinations and advancements in the Priesthood. We receive daily reports of new friends for our cause, and a great many are investigating the truths of the gospel. Our past experiences teach us that when people become true investigators it is not long before they become true Saints. We therefore look for a rich harvest soon. We find the information in the ERA very beneficial in our work."

Elder J. Lyman Jessop, writing from Ola, Arkansas, August 12, reports that the elders in that district are killing prejudice every day. They find it hard to get permission to preach in the churches, so preach on the streets and thus meet people who never attend any church. As an example of the prejudice, a leading member of the Methodist Ladies' Society told the elders that their society had been studying the "Mormon" question in their classes and had come to the conclusion to censure Presidents Taft and Roosevelt for visiting the "Mormon" people and being in company with President Joseph F. Smith. A man, yesterday, preached to a large crowd on the street, explaining how the elders broke up homes and stole men's wives. After he was through, we received permission to inform the people rightly, and bade them not to pass judgment before investigating. Proverbs 28:9. Twenty-one people have been baptized in Arkansas so far this year.

"Tony-Dog"

BY CHARLES HERMAN NORBERG

"You do make a great 'fuss' over your dogs," I remarked to Steve one morning. We were riding across country. That is to say, we were not following well-beaten trails, for the reason there were none, and we were not avoiding fences because most of them could be "gone through" without much difficulty.

"Well, I'll tell you," Steve replied; "we do it for more than one good reason. In herding sheep the dog is only second to the herder in importance, and I have seen the time when had it not been for the intelligence of the dog a great herd of sheep would have been practically annihilated.

"In the second place the life of a human being associated in this industry is anything but gay. Most of the men learn to really love their dogs.

"Father owned a dog at one time called Ring because of the pure white collar encircling his neck, otherwise he was a shiny black. For knowing what to do, and comprehending a command, possibly no man could have reasoned better. He was known all over the range as the real 'man-dog.'

"I have seen the herder send Ring a mile to give a small portion of the grazing herd a slight turn. Just the words 'fetch-em-easy, old boy,' and you need think no more of it. He was off like a flash. He knew by the tone of voice in which you spoke whether he was to be easy or rough.

"That dog certainly knew how to drive a herd, or to crowd at shearing time. 'Speak up, Ring,' we'd say, and if your voice indicated hurry he spoke like a volley of cannon. He was all the more valuable because no one ever knew him to bite a sheep, no matter how provoked he became."

"Notice to your left that barren, yellow looking ridge. At its point you see it becomes quite red." I saw plainly what he described. "Now take these glasses," Steve continued, "and observe closely that red point. What do you see right near the top?" I was surprised to find the place brought close to me. I could distinctly see the bleached bones of a cow. "That," said Steve, "was at one time coyote bait. The carcass of a cow, poisoned and placed there by some rancher to tempt the wary coyote. It may seem strange, but the poison had not entirely disappeared when we arrived early one spring. The good old dog Ring being worn and hungry after a hard, cold winter and many days of strenuous

work on the trail, found this spot and ate, only to die within a few minutes. Just a little way from the pile of bones you will see a sort of rude monument of stones. That marks the spot where we found him, cold and stiff, and there we mourned him as a very faithful member of the family, for such he was.

"One hot summer day when I was quite young, I was returning from the railroad station where father sent me to get the mail, when I came across a cattle outfit. They were all tired and weary-looking; all covered with dust; the dogs' tongues hanging out. The man driving the supply wagon had a young pup on the seat beside him. Seeing me he stopped and offered the little fellow to me. He said: 'I'll give this pup to you, my boy, if you'll promise to take good care of it. I know he'll be a fine dog when he grows up, 'cause his mother's fine, but I ain't got time to care for 'im.'

"I had named him 'Tony-dog' before we reached the ranch. The name was most appropriate, I assure you. His ears stood alert and there was fire in his eye. He had a delicately pointed nose. I used to study him in an effort to tell what was his breed. As near as I could decide he must have been related to the Collie for intelligence, and the Eskimo dog for beauty. That perfectly even, bushy coat of his was a wonder. His tail was always curled high over his back. In fact, there was not a lazy bone in his body.

"It was not until one year later that Tony-dog became really my best friend. What happened then, and what he did, make quite a story, and that is what I set out to tell you about.

"I reckon June was about half over, which means that spring flowers are in their glory here. The choke-cherry bushes look like snow drifts from a distance. The 'bucks' had been culled from the herds and I was made their guardian for the summer. I remember very distinctly that I had three hundred and seventy-four head under my care. Of course, you know a 'buck' is not valued as an ordinary sheep. Most flockmasters select them from the best thoroughbred stock they can find. Father often paid as high as fifty dollars per head for choice ones.

"Owning this large ranch with its delightful patches of quakingaspen timber, here and there, we had an ideal summer range for a small band of sheep. The different sheep men used to pay twenty-five cents per head each month for the separate care of them. I naturally felt that I was adding something to the family income. This feeling of responsibility lightened my labors somewhat, although I must confess that often my task became monotonous. I had to rise just at daylight and follow my flock on their search for an early, fresh breakfast. As soon as the summer's sun began its downward stroke they made for the nearest shade, where I could leave them, knowing that they would stay, until the

day once more put on its cooling garb. From that time until dusk I followed them.

"As I brought them into the corral at dusk, my father stood at the gate ready to count them. Three hundred and seventy-four head. I had never lost one. Father had never missed count; he was an expert. I learned to feel a certain pride in my ability to take care of them. It never occurred to me that there ought to be any missing.

"I remember this as if it had happened yesterday. Father's voice, 'Drive them out again; one short.' No, I thought; it couldn't be. Father had missed one in his count. But the second count did not change the result.

"Tony-dog and I were standing close by. The dog had a look of deep satisfaction shining in his eyes. He had done a day's work and these fellow creatures, of whom he was master, were safely corraled for the night.

"Father's eyes rested upon Tony and finally upon me. There was a question in them. Not a smile. A look that said plainly, 'Where is that sheep? You have failed in your trust. Explain.'

"I have always felt that father was just a little severe on that occasion. No matter that I should tell you all that he said; but he put it up to Tony-dog and myself to find that sheep. The missing animal was valued at fifty dollars by its owner and we'd have to make good or produce proof of its death.

"The next day father drove away on a four days' journey to dispose of the wool clip. As he left he called to me. I approached him where he sat in the buckboard. 'You must find that sheep while I am gone. You understand. I'll not stand for carelessness.'

"He drove away. I had tears in my eyes. Tony-dog raised up and placed his fore paws upon my chest. His look was sympathetic. He understood harsh words. He wanted to comfort me and he did. I placed my hand upon his head and we resolved together that we'd find the sheep before father returned."

Steve hesitated here as though in reverie. I hastened to ask him if he was able to keep his resolution.

"Yes," he said slowly, "Tony kept our resolution. We searched everywhere for three days without results. Through the great bunches of wheat grass. Through patches of service berry bushes. In every gully and washout. But we found no sheep, either dead or alive. On the fourth day, late in the afternoon, I sat on a ridge that overlooked the road for several miles. I could see the dust of father's approaching outfit returning to the ranch. The sun was still an hour above the horizon and it would be equally as long before father arrived.

"I had not found the sheep; it worried me; I did not care to see my father. I longed to stay away from the house forever.

The speck of dust down the road became larger ; I could now distinguish the color of the horses.

"Suddenly Tony-dog came out of a clump of bushes toward me. He licked my hand and ran back. I still watched the approaching wagon. Back came the dog ; anxiety written on his face. He licked my hand and gave a low, coaxing bark. His manner was a little strange but I was too intent upon the returning buckboard.

"The third time he ran back I followed into this tangle of bushes and found our lost prize with Tony-dog gazing upon him with a look of absolute pride. He had kept the resolution. The big prize sheep was dead ; it was too bad, but being dead, we were very glad to have found him. In his ear was the tag which proclaimed his ownership. I cut off his ear. It was the only evidence I needed. Then I whistled. All the world became suddenly bright. No, there is no wonder we love our dogs."

Chatterton

*"They, the young and strong who cherish'd
Noble longings for the strife;
By the roadside fell and perish'd,
Weary with the march of Life."*

Let me sleep !
Too hard has proven the way. I could not steer
With throbbing brow my driven, wearied feet
Athwart the intricate maze. Joy's burnish'd wings
I knew in Dreams, but might not taste her cup.
Hope threw a posy from her clamb'rous height,
Then left me trackless in the wilderness.
A Star, my heart faints for Fate shrouds in mist.
I strove in vain, in vain to find the Light!—
Mine eyes are weary, and my feet grow slow—
Let me sleep.

FLORENCE L. JONES.

LONDON, ENGLAND.

Self-Denial

BY PROF. J. C. HOGENSON, OF THE STATE AGRICULTURAL COLLEGE

"Abide with me, 'tis eventide,
The day is past and gone;
The shadows of the evening fall,
The night is coming on;
Within my heart a welcome guest,
Within my home abide.

"Abide with me, 'tis eventide,
Thy walk today with me
Has made my heart within me burn,
As I communed with Thee.
Thy earnest words have filled my soul,
And kept me near Thy side.

"Abide with me, 'tis eventide,
And lone will be the night,
If I cannot commune with Thee,
Nor find in Thee my light.
The darkness of the world, I fear,
Would in my home abide.
Oh, Savior, stay this night with me—
Behold, 'tis eventide."

This sweet song expresses some of the most beautiful thoughts that it has ever fallen to my lot to read and ponder upon. "Abide with me, for behold 'tis eventide." As we travel on life's journey, do we live in such a manner that we invite the Spirit of the Lord to abide with us? If we do, then we will be spared many of the temptations and pit-falls of life, and God will be with us when the eventide of life comes to us. If we are not so living that the Holy Spirit can abide with us, and direct us with the whisperings of its still small voice, and we cannot commune with him nor find in him our light, then we may indeed fear the darkness of the world.

If the Holy Spirit is to abide with us and guide us in our actions and walks through life, our conduct must be clean and

pure, and our aim high and noble. Mr. Neal Dow, one of the great temperance workers, of the United States, says:

"The key to success in any department of life is self-denial. This means living with reference to the future and not for the pleasures of the moment. Idleness, laziness, sensual indulgences involving wasteful expenditures, come from lack of self-denial. Industry, promptitude, economy, followed by thrift, stick-to-it-iveness, and a successful career, come from self-denial. Those fail in life, and must ever fail, who lack self-denial. Drinking, smoking, and other bad habits all come from lack of self-denial. If a man, young or old, lives for present gratifications, he cannot have a successful future. If one desires that, he must aim for it, keep his eye fixed upon it, work for it, and avoid everything that will hinder him in the pursuit of it."

Abide with me. Yes! through the joys and sorrows of life; through days of prosperity as well as through the days of trial and misfortune. When we are tempted to do evil and the tempter seems about to conquer, may we realize that God will abide only with the pure in mind and act. As the cigarette or the glass is drawn to the lips, this thought will dash it away.

We must always remember that we are not living for today alone, but for tomorrow, next year, fifty years from now, for eternity; then what do the pleasures of today amount to, when we think of the immensity of the future which can be ruined by our indulging in some of the seeming pleasures of the moment? They are not pleasures but, in reality, are serpents, showing up the loud and gaudy to tempt man's appetite or his vanity. Keep aloof from these and the future will stand out bright and clear with no clouds to mar its beauty and success.

Unless this is done, neither the moral, the physical nor the intellectual sides of a person will be properly cultivated, and in order to make a full rounding successful man or woman these three sides must be fully developed.

One of the greatest factors in moral and intellectual development is the environment in which we are placed. We are much like plants in that respect that we respond to our surroundings. A cyprus tree grown in the swamps of the south is a beautiful symmetrical tree, but if it is grown among the hills in the north it becomes bent and knotted and twisted, so that it is hardly recognizable. Man is the same, if he is continually surrounded by

the good and kind, he partakes of their influence and grows up good and kind; if he is surrounded by the wicked and base, he becomes so imbibed that he is hardly recognizable as the same being.

Home is the place where the young people are surrounded either by good or bad environment; and one reason why so many young people leave home, is because they do not enjoy the environment. A good lawn, trees, flowers, nice fences, music in the home, and above all, sweet smiles and loving words, make home the sweetest and dearest place on earth. If we would succeed we must keep up with the times, advance and improve with the world. No one can succeed who goes at his work in a half-hearted way. Only he who does his best and has shunned the vices, whatsoever their name or nature, can reach the highest success.

A man must be master over evil and not the victim or the slave to it, if he would reach the highest success. Yet, in the United States there is spent every year for intoxicating beverages many millions of dollars. Think what vast good this money could do if it were put into useful channels instead of being worse than wasted,—ruining human lives.

Remember that the spirit abideth only with the pure in heart. "Abide with me, 'tis eventide." Not only must we shun the evil, but we must do the things that we do well, or to the very best of our ability. Whoever consents to less than his best is neither shrewd nor good. To do things by halves, to put only a part of one's self into a given task, is to add to the general bulk of unrighteousness. A result which one passes for his honest best, and which he knows is not that, is a kind of counterfeit. The genuine man, whether he works by the year or by the day, will not willingly sacrifice quality to quantity. I have found help in the following wise paragraph of Richard C. Trench:

"Fit, square, polish thyself. Thy turn will come. Thou wilt not lie in the way. The builders will have need of thee. The wall will have more need of thee than thou hast for the wall."

In *The Saturday Evening Post*, the other day, was a story of a railroad man's rapid rise. It related how he was a common brakeman among hundreds of other brakemen on the road, and was receiving but small wages. He decided that he could not go on in that way, and that he must get out of the common rut of

brakemen. He stated that as long as he was a common radish among a whole field of radishes, no one would notice him, but that if he became a turnip in a radish patch he would soon be seen. He became a turnip by attending to his duties more regularly and better than his fellow brakemen. He was more polite and obliging to the passengers, and soon he became noted as the best brakeman on the road. He was promoted to conductor. Now he was only a common turnip in a turnip patch, so he set about to become a cabbage in the turnip patch. This he did by using all his powers and energy to the interest of the company, by suggesting improvements for the mutual benefit of passengers and company. Soon he was promoted to assistant superintendent. He is receiving good wages and is recognized as an authority on railroad matters and as one who can be trusted with responsibility.

Are we common radishes, turnips or cabbages among other fields of the same plants? If so, no one will ever notice us? We must get out of the rut and distinguish ourselves above our fellow-workmen by always doing the best we can, and giving to each task the best there is in us. This will invite the Lord to abide with us, and speak to us as he spoke through the seer of Patmos. "I know thy works," and his "Well done," will be the recognition and reward of all true men; so that, in the eventide of life we may be able to look back upon a well spent life where, through self-denial, we attained the highest excellence and reward. Then we can say: "Lord, thou didst abide with me continually, and art with me now in my eventide of life; stay now this night with me, and let me awake in the morning of the resurrection in thy presence."

LOGAN, UTAH.

"LIFE should be taken seriously always. Even the boy and the young man should avoid the inessentials. He should grow, and the only way to grow is to make a concentrated effort to learn the things of life that are worth while. Read good books. Read history, philosophy and natural sciences. Knowledge gives depth to life, and, like a picture, life must have depth if it is to be called successful.—*Benjamin Ide Wheeler*.

Is the Doctrine True—Is the Logic Sound?

BY DR. CHARLES L. OLSEN

In these days of "scientific" niceties, when nothing is taken for granted, when faith is regarded as sheer fogysm, and intuition, inspiration, "the still, small voice," and all save cold, hard facts, must be submitted to demonstration, many a subject, clearly beyond human ken, is handled and disposed of with apparent ease and precision.

So-called scientific premises are taken as starting-points, and conclusions apparently logical and clear follow. These deductions are blindly accepted as being true, sane and safe. They are promulgated as gospel truths, to be accepted as such and further disseminated by others. Such knowledge (?) diffused among the young, the immature and inexperienced may be very harmful—placed before children, it is positively so.

The writer refers specifically to the much-discussed subject, the rearing of children. No one subject is more thoroughly threshed out than this one—but always it seems to me from the one side; namely, that all responsibility of the children's conduct is placed on the shoulders of the parents. Examples, proofs and postulates are ingeniously brought forward by lecturers upon the subject, ardent supporters of the theories of heredity and environment.

Potent as these last named factors undoubtedly are, for good, or for evil, as regards children, or mankind in general, they are manifestly made to do duty all too often. One need not be, in my opinion, a scientist, a logician, nor an especially deep thinker, to see the fallacy of the proposition that the behavior of children depends absolutely upon the teachings, or even example, of their parents. Yet, this very doctrine is preached long and loud everywhere nowadays. It is the *ipse dixit* of false "science" and apparently accepted as "law and gospel" by many.

This article is inspired by the well-meant but far-fetched remarks of a speaker in a public meeting recently, where he—like

many others who handle the delicate subject in public—laid all evil to heredity and environment. And this was not in a parents' class, but where it was taught to the young of both sexes, who were necessarily deficient in the ability to weigh and carefully consider matters of such grave importance.

A person is naturally led to ask the questions: "Is this doctrine true? Is the logic sound?" If true, let it be known and demonstrated by evidence from a higher source than that obtained by so-called "scientific" calculations. If false, let men and women cease to utter, publicly, at least, a proposition so untenable.

Let us for a moment consider heredity, environment, and the proper teaching of children: When man, in his "first primeval childhood," was nurtured by the side of his Heavenly Father and Mother, it is safe to assume, both that these our heavenly parents fully understood the duties and obligations of parenthood and that they duly instructed their offspring as to the course which obedient, dutiful (spiritual) children should pursue. Yet what do we find? Rebellion, when the crucial test came. Will anyone dare to assert that Lucifer and the host that followed him, when he and they rebelled against the Father, did not, up to that time, and then, share the same heredity and environment as the spirits who proved obedient, faithful and true on that occasion?

What about the heredity and environment of Cain and Abel? Is it not altogether likely that our "first parents," who received instructions first-hand, imparted those instructions to all their children—and not alone to Abel and perhaps a few others?

What about the heredity and environment of Jacob and Esau? Twins, yet how different in their make-up, though begotten, born, and undoubtedly reared under similar surroundings. Before they were born—their environment was then surely identical—the Lord said to their mother: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." There were no ifs and ands about that declaration. So-called "science," today, however, would say, "that depends upon the parents."

What about the twelve sons of Jacob? It would be difficult to find twelve brothers more diversified in their behavior than those were.

Parents, it is urged, should not enter upon the sacred duties of parenthood, before they fully know and understand these duties, just the same as a locomotive engineer must understand his machine, before he attempts to make a run, or as a university professor must know his calling before he is considered competent to follow it. This sounds plausible. It seems reasonable. It appears self-evident. But it is sophistry.

Parenthood—grave as it really is, when viewed correctly—is made to appear either as a matter-of-fact occupation or position, easy of comprehension, being simply a question of “scientific” deductions—a science, pure and simple—which, once mastered and strictly lived up to, according to all the rules of eugenics, will bring results in the birth of healthy, beautiful, loving, obedient, dutiful children, as sure as two and two make four; or, true parenthood is pictured as a calling well-nigh unattainable by ordinary mortals, except learned by them, step by step, before entering into wedlock. I consider this as an absolute impossibility; a something mysterious, incomprehensible, inscrutable, past all finding out. Any wonder that marriage is viewed either as a cold “business” transaction, or with an awe calculated to unnerve the average man or woman?

Be it far from me to say that eugenics, heredity, environment, example, learning, opportunity and the like, have nothing to do with the rearing of children. Their bringing up, their life, their very being, are largely influenced by these agencies, be they for good or evil. But who of us can not call to mind earthly parents, exemplary men and women, possessing all the qualities, attributes and prerequisites necessary for perfect parenthood, filled with reverence for Deity and true to every trust, but who, notwithstanding all this, have children, who are a libel on humanity?

On the other hand, how many are there not, children of vile and worthless parents, of the scum of society—children, begotten in sin and reared in environment most unhealthful in every way—who rise above all this and make a mark in the world?

To the writer, it seems clear that very much depends upon the quality of the spirit sent here to inhabit an earthly tabernacle. It is reasonable to believe that the material world—even as regards intelligence—resembles the spiritual. It is generally conceded that there are no two persons alike—nay, no two blades of grass

alike—in this world of ours. How reasonable, then, to suppose that there are no two spirits, inhabiting any two bodies, who are alike. If this be true, how can so-called “science” solve a problem so intricate as the one under consideration?

MURRAY, UTAH.

Testimony of Elder Nephi Pratt

N. B. Lundwall, of the Forest Service of the United States Department of Agriculture, Gallatin National Forest, Bozeman, Montana, has forwarded the ERA the following testimony of Elder Nephi Pratt, formerly President of the Northwestern States Mission. It was taken upon the phonograph, he says, about a year before Elder Pratt's death, and Mr. Lundwall has a record of it in his home at the present time. Here is the testimony, like a voice from the dead:

“I know that my Redeemer lives. I know that he fought with and conquered death that all men might come forth from their graves and live; and if I shall live to meet him face to face, in the great hereafter, and shall behold him in all his glory, even then I shall not know that he is and that he died that men might live more certainly and more surely than I this day know these eternal truths. I know that Joseph Smith was a Prophet of God; that holy beings from the bosom of eternity appeared unto him. I know that holy messengers from God laid their sacred hands upon his head and gave him authority to preach the Gospel and administer the ordinances thereof. I know that this great Prophet held the keys to bind and seal on earth that which shall be bound and sealed in Heaven, and that by this authority and power family organization may in this world be formed for eternity, so that when a man and his wife and children shall enter through the veil into the eternal world, their union shall remain and shall continue through the endless ages of eternity. These things God has made known to me; and whether come weal or woe, life or death, I testify that these things are true, and that these unspeakable blessings are within the reach of all who will seek after them. This is my testimony before God and his holy angels, and upon its truths I am willing to stand before my Redeemer in the great judgment day.”

Little Problems of Married Life.*

BY WILLIAM GEORGE JORDAN

XVI—The Spectre of Constant Jealousy

When a man is afraid to remark at the breakfast table, even mildly and casually, that, from what he has heard, Cleopatra must have been a beautiful woman, it is fair to assume that the spectre of constant jealousy dwells in that household. When a wife fears to look at the moon because she may be accused of admiring the man in it, the husband needs to be gently reminded that he is taking a very rapid short-cut to killing the love he seems to hold so sacred. Love is fed by confidence, trust, faith, and serene restful reliance. Morbid jealousy is a poison of doubt, suspicion and injustice that dulls the love it does not deaden.

Scientists tell us that every known poison is, in small doses, a stimulant; in larger doses it is a narcotic; in still larger it kills. In a mild form jealousy is inseparable from real love. It is the heart's guardianship of its treasure. It is the hunger for the sacredness of sole possession; the righteous demand to be first, absolute and supreme. It is the instinctive protest at even the thought of another sharing in those little tendernesses, graceful attentions, and words, looks and expressions of love that should be concentrated on one, not syndicated among many.

This instinctive jealousy, though roused in an instant, falls gently to sleep again with a smile of peace at the recognition of a false alarm. It makes sure that it is suffering from a real invasion of its rights, not from the fancied wrong that fear creates. It guards itself against solidifying the semblance of a suspicion into the solid, impregnable substance no truthful explanations can melt. This proper form of jealousy realizes that it is Love's guardian, not Love's jailer. It does not go round constantly with a thermometer to test half-hourly the temperature of loyalty.

Jealousy, in any instance, must belong to one of two classes.

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It is either justified by the facts or it is not; it is a right charge or an unjust one. If justified, the one who causes it may do so, in one or two instances, through thoughtlessness or because of a less finely balanced appreciation of the demands and duties of love, for some natures are more wounded by a look than others by a blow. Here a few words of gentle protest may bring a new course of action that is absolutely jealousy-proof. If the offending acts become a continuous performance, then the offender is unworthy of either the love or the jealousy. But if the constant jealousy be undeserved, the one thus continuously storming in jealous tempest is not worthy of the love and loyalty thus traduced and put to scorn.

Nothing weakens loyalty and constancy so quickly as morbid jealousy; nothing inspires, feeds, strengthens and almost guarantees loyalty and constancy like loving confidence, real comradeship and restful trust.

Jealousy, even when justified, should not be permitted to run away with discretion. The emotional pain it may be natural to feel it may not be wise to express. There is a tendency to an emotional explosion that may wreck happiness. It is a moment when one should heed the advice of the sign at a railroad crossing: "Stop, look and listen." The first suspicion in married life may be more hazardous than the first real quarrel. It may develop an exaggerated estimate of the importance of what may have been merely a foolishly indiscreet word or action.

The offender, conscious of innocence of real wrong even in thought may become angered and indignant at condemnation many sizes too large for the offense; apology for the minor thoughtlessness may be withheld or if spoken, ignored in the presence of the injustice of a weightier charge. The burden of injustice becomes shifted to the one originally innocent. If the inadvertence of a moment, now looming large, be but an error of action, not of mind or of heart, it should instantly be forgiven and forgotten because explained and understood. A rankling sense of protest, feeding on trifles, may finally separate the two, unjustly to both.

If there be real reason for jealousy in a trifle, wise action may confine it to the trifle. Jealousy through its own indiscreet expression may plant what it fears. Let the wounded one seek to find the cause that led to the action inspiring the jealousy. The

wife, through pique at being neglected, may receive innocently and unwisely the kind attentions of another. The husband, brought to realization of the drifting possibilities of his negligence, may by special marks of affection, returning to the old courtship methods, restore the old certainty of faith and allness. If wise, he will let the consciousness of his initial wrong keep him from revealing too plainly his pain. Angry protests and condemnation never cure; they merely put a premium on secrecy and deception. It does not remove the disease, it merely drives it into the system.

In every instance of jealousy the innocent one should meet it at the beginning, at its earliest manifestation. This means recognition and a wise determination to remove the cause, but not necessarily blame or indignant streams of condemnation flowing hot and lava-like from an emotional Vesuvius.

There is a false pride that says, "If he is growing interested in another let him go. I will not compete for his affection," or, "If she feels that way, let her have her way." Love, happiness and trust are treasures too sacred for us to permit them to slip out of our lives and leave us lone and dreary, on the mere technicality of the petty pride of a moment. This philosophy of resignation may be proper when it becomes inevitable, but never before. We would not let health, money, position, reputation or property thus drift away without using every effort to retain it; why does false pride sometimes make us so reckless with what means most to us?

Morbid jealousy is a real, sad problem of the married life of many homes. It may break out at any moment and many a guest, as he passes his cup for more tea, is struck with surprise at the strange expression on the face of the hostess, sees the lightning flash in her eyes and watches it strike the innocent husband at the end of the table, and the guest almost hears the thunder as he hopes he will be home before the cloudburst comes. And the sudden sultry atmosphere, and that strange hush, with the air of the room surcharged with electricity, may all have come in a moment with not the slightest real justification. It is the self-torture of love.

To morbid jealousy civility, just of the ordinary type, becomes flirtation; indifference, disguised feelings; good spirits, conscience masking a wrong; silence, thinking of some one else—all is trans-

lated by the cipher code of jealousy. Jealousy always plays with loaded dice—the cast is always foreordained. Jealousy does not require a cause, it is satisfied with an opportunity. It may be inspired by what one does or does not do, what one thought or did not think, what one said or did not say; it may be what one might have, could have or should have done or said or left undone. Jealousy conjugates in all moods and tenses.

To this morbid jealousy explanations mean nothing but aggravation or a change of a base of attack. The most tactfully delivered explanation is often dexterously caught, and with a whisk of the vocabulary is quickly transformed into a foaming whipped-cream conviction on some other phase, while the innocent sufferer, in a dazed way, wonders how it was done. Vesuvius, in its eruptions, is slow, snail-like inactivity compared with the explosions of this jealousy. Unlike cigar smoking, jealousy is not a one-sex specialty. This morbid jealousy is always unreasoning and unreasonable. Its misinterpretation of a word, a motion or a glance may throw into eclipse the loyal unselfish devotion of a life, and the one who suffers innocently in this tempest must bow the head in helplessness, realizing that words of protest would count no more than attempting to lead a tornado to change its itinerary.

Jealousy stifles faith, which is the soul of love. It is emotional suicide. It is a peculiar form of fear which seeks constantly to discover what it does not want to find. Jealousy is the chloroform of confidence. It requires faith to keep faith, trust to retain trust, love to cherish love.

Jealousy blights spontaneity and the free expression of one's thought; one soon consigns one subject after another to the quarantine of the unspoken. One involuntarily sterilizes one's conversation, omitting simple little incidents and references nothing in themselves but which experience has shown carry storm-signals, so that one involuntarily picks one's way carefully in talking, like a person getting up at night in a dark, chair-sprinkled room. How Cupid must moan when he finds married people grown tactful and politic with each other! The delightful free interchange of thought can exist only as love and trust make Bluebeard chambers of interdicted subjects unnecessary and impossible in conver-

sation. We should guard carefully against closing up any room of confidence in the mind and heart of one we love.

There is pathos in this morbid jealousy, for no innocence of the object of the feeling can prevent it. It is like one of those concave or convex mirrors that distort whatever passes before them. This unreasonable jealousy is hard on two people—the subject and the object. Its presence in the home means a problem for two. For one it means the overcoming of a morbid suspicion and the other somehow to keep the sacred flame of love burning despite the suspicion. There is always a benumbing, paralyzing sense of helplessness and of hopelessness in resting under a cruel, unjust charge more awful when it is made by one who should be most ready of all the world to be convinced of the innocence of the accused.

Jealousy is a disease that can be cured only by the subject, not by any one else in all the world. No matter how gentle, kind, forbearing, forgiving, and forgetting the object of it may be, this in itself will not cure the attacks. The subject whose heart is thus swayed by fierce gales of jealousy must first awaken to the folly of it, the injustice of it, must be conscious of the trail of bitterness and unhappiness it brings to both, must realize the cruel continued assault on the tolerance, love, loyalty and patience of the other, and when the next attack comes, seek by strength of will, by force of character, by consecrated self-control and by every help of highest wisdom to kill the feeling.

Jealousy must be fought as one would battle against a pestilence that threatens the safety of a town or a country. It is not sufficient conquest merely to hold back the expressions of the jealousy; the continuous repression simply defers the explosion and makes the next outbreak more disastrous. Jealousy must be killed in the thought. In the mind, the battle-ground of the soul, must the fight of extermination be waged. In the thought must the jealousy be neutralized by faith, conquered by justice, and transformed by trustful love into a restful abiding confidence that only absolute proof and certainty of just cause can ever reawaken.

[“When the Family Interferes” will be discussed in the next number of this series.]

Liberty of the Press

BY JAMES H. ANDERSON, OF THE GENERAL BOARD Y. M. M. I. A.

[This article amplifies the 16th lesson in the 1912-13 Manual, and will be of interest to all Manual students as well as to general readers.—THE EDITORS.]

"Liberty" and "Freedom."—"Freedom of the Press" and "Liberty of the Press" are nearly synonymous terms when used in referring to conditions in the United States. But there is a definite measure of distinction when the reference includes conditions in other countries. The words "Liberty" and "Freedom," though often interchanged and interchangeable, yet are quite distinct in some of their applications. The liberty of the press is the free right of publishing books, pamphlets, or newspapers, without previous restraint or censorship, subject only to punishment for libelous, seditious, contemptuous, or morally pernicious matters. "Liberty" has reference to previous restraint, "Freedom" to the simple, unrepressed exercise of our powers. Thus, the liberty of the press which has been gained through generations of effort is the greatest security to the present generation for freedom of thought.

To avoid confusion, however slight, and because of this distinction, the term Liberty of the Press is used here, except when a quotation is made which contains the expression Freedom of the Press.

Our Guaranty of Freedom.—The First Amendment to the Constitution of the United States directs that "Congress shall make no law * * * * abridging the freedom of speech, or of the press."

The Constitution of the State of Utah declares that "All men have the inherent inalienable right * * * * to communicate freely their thoughts and opinions, being responsible for the abuse of that right," and also provides that "No law shall be passed to abridge the freedom of speech or of the press."

General Definition.—In the United States and other countries where the liberty of the press is given its widest scope, the term is held to mean that publication may be made regarding all matters of thought or action to an extent that does not interfere with the necessary functions of government or the secured rights of individuals. In those countries where there is more or less restriction beyond this definite point, it is held that liberty of the press may not be exercised to the extent of interfering with the policy of the government, domestic or foreign, hence the definition varies as that policy is liberal or restrictive.

Thus the limitations (in the first part of the definition just given) from an absolutely unrepressed freedom which, under ordinary human weakness, would amount to an abusable license, are substantially these:

(a) Under the restriction of Copyright, an author is secured, for a limited time, in the exclusive right of publishing and dispensing his own writings.

(b) Under the restriction of Libel, wrong may not be imputed by the press to a public official or a private individual, except upon the basis of truth and good motive in publication, as the imputation would be an infringement upon the sacred right of character. "Where vituperation begins the liberty of the press ends."

(c) Under the restriction of Contempt of Court, the press may not comment upon cases *sub judice* in a way that interferes with the proper administration of justice.

(d) Under the restriction of Police Power, publications may not be indecent or offensive to good morals, nor incite to violations of the criminal law.

Legal and Popular Definitions.—In countries where the widest liberty is enjoyed by the press, the legal and popular definitions of the term are identical, as hereinbefore set forth. In other countries where the laws are more restrictive, the legal definition is correspondingly restrictive from that hereinbefore stated, while the popular definition retains the broader scope.

The Press.—This term includes all writings, publications or printing used by, or intended to be within access of, any consid-

erable portion of the public, local or general, in the dissemination of information, of thought, or of opinion upon any subject whatever. Before the invention of the art of printing, the avenues used by the press for reaching the public mind were writing, painting and engraving. These are still utilized, but in the main are supplementary to letterpress printing and illustrating. The term has come into use since the discovery of printing, and now is of general application. The Press is readily classified thus:

(a) Books.

(b) Pamphlets, Letters, Circulars, etc.

(c) Magazines, or Periodicals.

(d) Newspapers.

(e) Character of the Press, in the nature of subjects treated, to-wit: Religious, Political, Financial, Industrial, Educational, Scientific, Recreative, Sensational, Fiction, and Advertising.

(a) Book is the common name for any literary production of bulk, and is now applied particularly to a printed composition forming a volume. The more common etymology indicates the word for tree as the parent of the word book. Books represent the most ancient form in which the press became a factor in public life. The earliest writings were chiefly monumental, and the materials chosen therefor those which were supposed to last longest, as in the case of the two columns mentioned by Josephus, the one of stone and the other of brick, on which the children of Seth wrote their inventions and astronomical discoveries; in the Ten Commandments on stone delivered to Moses; in the leaden tablets containing the works of Hesiod; in the laws of Solon, inscribed on planks of wood; in the sacred records of Israel, inscribed on brass or golden plates; and in the writings of the Greeks and Romans, on tablets of ivory and metal. While all of these writings were of a more or less public character, they were authoritative statements of the times and peoples which brought them into existence, and did not indicate any special liberty of the press so far as this affected the individual members of a community. The earliest flexible material for books was made from the concentric coats which wrapped the stalk of the Egyptian papyrus, whence is derived the word paper; then parchment, skins of animals, vellum (prepared calf-skin), leather, paper from

cotton in the last of the 9th or beginning of the 10th century, and linen paper in the 13th century, the invention thereof being variously ascribed to the Germans, Italians, Chinese and Saracens. Books of the various materials named were made in the form of rolls, or by fastening together the leaves, as convenience dictated; the writing was left to right among the nations of Northern and Western Europe, both left to right and right to left among the Greeks and others, and in vertical columns among the Chinese.

(b) Pamphlet is the term applied to a publication less extensive than a book, and usually bound only in paper covers, or with its few leaves stitched without cover or merely folded into form; Letter is the designation of a literary production addressed to and bearing the signature of some particular person or persons; Circulars, Tracts, etc., are brief publications for general distribution, or for a particular locality, without necessary specification of either addressee or signer. All these comprise a form of literature of which great popular use has been made. Their chief distinction is brevity and spontaneity; they relate to some special matter of current interest, whether religious, political, or with other tendency. Usually designed to support a particular line of argument, they may be descriptive, controversial, didactic, or satirical. They are universally regarded as a less responsible and less reliable class in the ranks of the press than any other form of literature.

(c) Magazines, or Periodicals, are a form of general literature issued and distributed more readily and cheaper than books, and deal in themselves with a great variety of subjects in the especial field which their publishers select. They may be light, or frivolous, or serious, or scientific, or religious. Their low price brings them within comparatively easy reach of the masses of the people. While many of them rank in the highest and most beneficent class of literature and thought, probably the great majority of magazines or periodicals fall far below that high standard, and are given to a frivolous or uncertain and consequently unsafe view of topics of deep human interest.

(d) Newspapers are periodical publications containing a record of current items of public interest, and issued at regular intervals. They are devoted to the dissemination of news in its various forms, including the more important happenings in the

various walks of business, social, political and religious life, with or without comment. They also include in their columns advertisements, which are news of various articles of trade and commerce of interest to the locality where the papers are circulated. The chief aim of a high-class newspaper is to be first in obtaining all legitimate news, first in the accuracy and fairness with which it is stated, and first in securing the cleanest, freshest, brightest, and most picturesque features for the general reader. While primarily a business venture, it will stand for character and principle, for purity in public and private life, for honesty and fairness in the relations of men with their fellows, and be an educating power for good in all that makes men and women better; it will have a sound moral force underlying all editorial comment, and will uphold the fundamental principles of free and enlightened government, being fearless and aggressive in resisting and changing the current of public sentiment when that sentiment is at fault, as it frequently is under the influence of the sensational, the selfish, and the bigoted newspapers which are a portion of the public press to be regarded with distrust if serious wrongs and dangers are to be avoided. A good newspaper gives the news in a form intended to do good, and is never intended to work injury; although this policy often omits incidents or parts of a story that the public probably would relish while not receiving benefit therefrom. This is pointedly illustrated in the reply of the managing editor of a great newspaper: "That was a very interesting story you published this morning," said a subscriber on one occasion, referring to a notable item in the paper. "Yes," responded the newspaper man, with significant emphasis, "but not half so interesting as the story we didn't publish." In the past thirty years practically all the people under the freer and more enlightened governments have come to read the newspapers, which are for the masses, whom they sway at will. Newspapers are therefore the most powerful part of the press, and claim the greatest amount of liberty in that field.

(e) In the character of the press, religious and political publications are foremost elements. The religious press usually is devoted to upholding and developing the moral purity of the people, in all walks of life; the multicapital divergence of religious views, however, seems to have led the major portion of the relig-

ious press into a pedantic "I-am-holier-than-thou" groove which dissipates much of its influence. The political press is vigorously conservative, inane, radical, and even anarchistic, as its particular promoters seem inclined, yet, from the extended field of discussion which it covers, it possesses a broader and clearer knowledge of the practical features of life than any of the others; because of its calmer judgment and clearer insight, the vigorously conservative element is a vital factor in maintaining the more substantial nations by its dominating force therein. The financial, industrial, educational, recreative, and advertising press specializes each in its particular line. The sensational press, while gratifying the morally morbid tastes of the public, is everything that a high-class press will not and ought not to be, and has its chief outcrop in disturbing the brotherhood of man. The fiction division of the press produces many examples of choice literature and exquisite light reading, yet so much of it is to a marked degree promulgative of distorted ideas of life that a fine sense of propriety is essential in selecting that which may be read with advantage to the mind and morals.

(TO BE CONCLUDED.)



This group of elders laboring as missionaries in New Zealand are a fair representation of the fourth generation of Latter-day Saints. In physical stature three of them are six feet tall, and a little over. They are without fear in preaching the gospel, and are as proud as can be of the name "Mormon," and particularly of their calling as missionaries in the cause of the

Lord Jesus Christ. They all speak the Maori language, and are occasionally called to visit the Thames, an organized European branch. It was at this place where the picture was recently taken. Meetings in this branch are very well attended. Elders, left to right: E. Hall, president of the Waikato conference; V. E. Nielsen, his companion; Cleon Burt, companion to O. D. Romney, Jr., president of the Hauraki conference, standing to the extreme right.

Department of Vocation and Industry

BY B. H. ROBERTS

IV—Practical Suggestions

What shall we do? How shall we proceed in the work of this Department? are questions which press from all sides, and very naturally so, too; but it must be remembered that we are dealing with a large subject, and before we can rush into practical achievements we must understand somewhat our grounds, and what it is that we aim to achieve in this Department. It is not a matter that can be told in a word, nor understood in a moment; nor may all of the practical things that we hope to do be presented at the beginning of the work, much of that will develop as we proceed. Meantime, it is something to have started; for without starting, of course, there can be no arriving. Well, we are started; and those who have followed us through the three preceding articles may perhaps now understand in a vague, and perhaps in an uncertain way, at present, what our aims are; at least they know that in some way it is the desire of this Department of the Y. M. M. I. A. activities to make helpful suggestions to our youth in the matter of choosing their vocations, and pursuing their industries. We have reached the point where we meet the question, What shall we do now?

(1) In the first place it is understood that there is to be a committee of one appointed in each stake board to take supervision of this work within his stake. The question is, have the respective stake superintendents made this selection and appointment? If so, then it should be reported to the general secretary of the Y. M. M. I. A. (Moroni Snow, IMPROVEMENT ERA office, Bishop's Bldg., 40 N. Main St., Salt Lake City.) If the selection and the appointment have not been made, then they should be made at once, and reported as above, which reports will be filed with the committee of Vocation and Industry. This will enable the said committee to open correspondence with these stake chairmen as occasion and development may require.

(2) The stake superintendents have been required to make an appointment of a committee consisting of one or two in each of the associations to take supervision of the work in the respective ward associations. Have these appointments been made? If so, then they should be reported to the stake committeemen who will make a list of these appointments in their stakes. If the

appointments have not been made, then they should be made at once, and reported to the respective stake chairmen of this work, and the names filed as above. Let it be emphasized that these men should be men of experience and mature judgment, and of developed sympathy with their work.

(3) There should be arrangements made within the stakes for a meeting of the ward association committeemen with the stake committeemen; perhaps arrangements could be made at the stake Priesthood meeting for such a gathering, when the stake committeemen and the ward committeemen could confer together and discuss the subject of vocations and industries, making a report of their efforts so far made, with what results, and with the view of developing plans to be followed in the future, in the matter of attracting the thought of our youth to these subjects. In part the general movement will have to depend for its evolution upon these discussions, and the schemes and plans that can be devised for bettering conditions as to these fields of endeavor. The men specially appointed as stake and ward committeemen should report to and meet with the stake and ward boards, making a cabinet for discussion of every phase of the work.

(4) It has been suggested that the committeemen in the associations should get in personal contact with the membership thereof, with a view to establishing sympathetic relations with them, and so far become familiar with said members as to know their tastes, habits, inclinations, ambitions, aptitudes, and prospects in life; and by this personal contact and through conversation, in play and in work, ascertain what avocation the respective young men of the associations would be suited for, and give encouragement, as far as possible, to their development along the lines that would lead to the choice of vocations suitable to their talents, inclinations, and aptitudes; maintaining in all these conversations the dignity of all honest labor; and conversely, point out the evils of aimless and idle lives; also the dignity of simple living, and the glory of high thinking, being careful always to attach to all vocations something more than a material compensation. Show our youth how in the very humblest vocations there is a service rendered to the community life of the age, and of the civilization, that the men of our generation are producing.

(5) It has heretofore been suggested that the committeemen in the respective associations should co-operate in this work with the school teachers and with the parents of our youth. On discovering in any given young man aptitude for any calling, the teacher or parents might be visited, and their attention called to the discovery made, that encouragement might be given the young man for achieving the things for which he is capable, whether it be in following a trade, a profession, or a general business career.

It may be thought that the accomplishment of our desires

will make but very slow progress, if these are the agencies to be used; but it should be remembered that we must work by wit, since we may not work my magic; and the things to be accomplished in this world, that are great and permanent, are achieved by educational methods, and are built up by slow and sometimes toilsome progress.

So let us proceed, remembering that we have undertaken a very great work.

Meantime, the committee of the General Board, B. H. Roberts, Edward H. Anderson, B. S. Hinckley, Benjamin Goddard, Claude Richards, will be pleased to receive suggestions and plans for the work of this Department. We shall expect of stake chairmen an immediate report on the subject of the stake committee, the committeeman's name and address; likewise a report on the appointment of the committeemen in the respective ward associations of each stake, and after that a regular monthly report of this Department from each stake, which may be addressed to Moroni Snow, the General Secretary of the Associations.

Let these several instructions be carried out promptly and we shall have made a substantial beginning in the Department of Vocation and Industry.

The Mexican situation has not improved. On the 26th of October, General Felix Diaz was tried by court-martial and sentenced to death on account of the revolt which he led at Vera Cruz against President Madero. His trial was secret, and lasted for twenty-five hours. A stay of execution was ordered, and General Diaz is still in prison at Vera Cruz at this writing. Two other army officers were sentenced to death and shot, and imprisonment was imposed upon others. There is much disorder in the south, and in Chihuahua, near the colonies, looting and thievery still prevail.

Saluting the Flag.—It appears that there is a commendable custom among the grades in the Salt Lake schools to salute the American flag. When the emblem appears, the children are requested to rise to their feet, make the salute, and say: "I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible, with liberty, and justice for all." At the Franklin school, Salt Lake City, there was a little girl, the daughter of Socialists, Lena Eyler, thirteen years of age, who refused to salute the flag and repeat the sentence. This caused trouble between the teacher and the little girl. The little girl absolutely refused to salute Old Glory, but said she would salute the red flag which, she says, stands for socialism, fraternity and justice. She was suspended from school and the action of the superintendent is widely approved.

The French Mission

BY ROSCOE W. EARDLEY, PRESIDENT NETHERLANDS-BELGIUM MISSION

[A very important event occurred in France recently in the organization of the French mission. Elder Eardley has given the IMPROVEMENT ERA an account of the transaction in this article. Over three score years have elapsed since the late beloved Apostle John Taylor dedicated the great land of France to the reception of the gospel. Many have forgotten his labors, and others have failed to realize their importance; but his dedication, spoken in the authority of the priesthood, has remained, and now, after all these years of waiting and of preparation, some of the people are beginning to accept the gospel. President Eardley states that in his judgment the conference held in

Paris, recently, will mark a new epoch in religious work among the French; and the event, in connection with the dedication of the land by President Taylor, will be looked upon as of decided importance. Many who think of France think only of exquisitely-made gowns, sparkling, glittering diamonds, made-up women, and all the gay, light things of life. Elder Eardley says, "One will find these things, too, if he seeks for them, but during the last twelve months I have made a number of visits to France, and I think that I can say truthfully that the bulk of the French people are honest, earnest, sincere, upright and clean. There are millions of men and women seeking for the truth, and the French mission will prove a real blessing to many of these. The address of the French mission is No. 49 rue du Faubourg du Temple, Paris, France, where President E. B. Brossard may be addressed. There



EDGAR B. BROSSARD

President of the French Mission

are thirty-one elders at present laboring in the mission; and it is expected that the numbers will be largely increased, since the territory is practically unlimited."

Edgar B. Brossard, the new president of the French mission, who was set apart by Presidents Clawson, Valentine, and Eardley, the first-named being mouth, is a young man twenty-three years of age. We are informed that he is by descent a Frenchman, has traced his genealogy back to 1653, and finds that his ancestors formerly lived in LaFleche, France. The past nine generations have made their homes in Canada, in and near Montreal. Elder Brossard's father was born

there, but removed some years ago to the United States, and finally settled in Idaho, where Edgar B. was born, in the little town of Oxford, on the first day of April, 1889. He is the seventh child of Alphonse Brossard. All of his father's people speak French as their native language. President Brossard speaks his native tongue today through a preference for it, having adopted it as a matter of choice. He was educated in the public schools of Idaho and Utah, and finished his school work in the Agricultural College of Utah, from which school he was graduated with the degree of B. S., in 1911. He took a live interest in the student activities of the college, was a member of the foot-ball squad, played on the baseball team, was a member of the editorial staff of the college paper, and was president of the class during his senior year. He was an active Church worker, and labored in the Sunday School in the ward where he resided. He was set apart for his present mission on the 2nd of October, 1911. His choice for president met with the hearty approval of all the elders, who regarded him as a man of strict integrity, whose whole soul is wrapped up in the gospel. President Eardley declares he has a strong, sympathetic heart, is clean in his habits, and entertains the highest ideals. He is thus a man to whom the Saints may confidently look for counsel, sympathy, and wisdom, and whom the elders may trust and follow.—THE EDITORS.]

What will undoubtedly be recognized as the first most important meeting of our people held in France, convened in the city of Paris, October 15, 1912. The meeting was called by Apostle Rudger Clawson, President of the European Mission, as a result of an authorization by the First Presidency to effect the organization of a French Mission. The place of meeting was a small, convenient and cozy hall at No. 46 Rue Richer.

The conference was conducted by President Rudger Clawson, attended by President Hyrum W. Valentine, of the Swiss and German Mission; President Roscoe W. Eardley, Netherlands-Belgium Mission, and the following French-speaking elders: Edgar B. Brossard, Collins T. Cannon, Herbert A. Snow, Clifford C. Clive, James L. Barker, William Read, Eli S. Forsgren, Melvin C. Morris, Isaac Daniel Stewart, Johannes Klaphaak, Leonal T. Read, John E. Everett, Orson A. Carstensen, Jonathan S. Browning and Joseph B. Storrs; also Bernard Parry, conference president, Hull conference, British Mission.

The door of the gospel was opened to the French people in the late fall of 1849, by the late President John Taylor, who dedicated the land and commenced the translation of the Book of Mormon, which work was subsequently finished under his supervision during the years 1850 and 1851. President Taylor also had a number of other very important Church documents translated into the French language. However, no regularly organized mission has ever existed in France, until now, the work of recent years having been conducted by the presidents of the Swiss and German and Netherlands-Belgium missions. On the frontiers of these missions, one may say, a number of prosperous branches have been

formed among the French-speaking inhabitants, and for some time there has been a feeling among the elders laboring in these branches, as well as among the presidents of the missions, that the day had dawned when a new mission should be created for them. How this result was finally brought about was told by President Clawson in his opening remarks at the Paris conference.

He said the matter had been thoroughly discussed by Presidents Valentine, Eardley and himself, and it was finally decided to submit the matter to the First Presidency of the Church, which was done, and the authorization had been received from them to effect the organization. Presidents Valentine and Eardley loved the French people and were deeply interested in their temporal and spiritual progress, but being unable to communicate with them in their own tongue were greatly hampered in their work. To win the sympathy and support of a people it is necessary to address them in the language they speak. Only under such circumstances can the best results be obtained. In the new mission, with a French-speaking elder in charge, the work would be carried on in a much more satisfactory manner than formerly. There are eleven branches to be incorporated into the new mission and they have a total membership of four hundred and three souls and twenty-nine traveling elders. The total membership of the French Mission is already larger than that of the South African or Japanese missions.

All the elders present were invited to express fully and freely their views, and in response to this invitation every elder present spoke his thoughts frankly. All were united in the feeling that the new movement would mark an epoch in the growth of the Church, and was one of the important steps in missionary activities.

President Hyrum W. Valentine emphasized some of the difficulties that confront a German-speaking president in a French-speaking country. Naturally he deeply regretted to part with his French-speaking elders, but he nevertheless favored the move, believing it would result in lasting good to the cause, and mark the beginning of a larger and greater success in this land.

President Eardley believed that the proposed action was inspired of the Lord, and would result in the highest good. He regarded the men who would take charge of the new movement fully capable, under the blessing of the Lord, to carry it to a successful issue.

In a general way these thoughts and sentiments expressed the feelings of all who attended the conference. In the heart of every man who spoke and who testified, there was a feeling of peace and joy, and the assurance that the Lord was present by his Holy Spirit, that he had inspired the men who originated the movement, and that it would receive his approbation and blessing.

After all had spoken freely President Clawson offered the three following proposals, which were unanimously accepted.

"It is proposed that we organize the French mission with headquarters at Paris, to include France and the French-speaking inhabitants of Switzerland, Belgium and Italy, at present embracing the following branches: Lausanne, Lyons, La Chaux-de-Fonds, Paris, Neuchatal, Geneva, Liege, Seraing, Verviers, Brussels, and Lille, with a total membership of 403 souls and 29 traveling elders.

"It is proposed that we sustain Elder Edgar B. Brossard as president of the French mission of the Church of Jesus Christ of Latter-day Saints.

"It is proposed that we sustain Elder Norman D. Salisbury as the secretary of the French mission."

Elder Brossard expressed his willingness to accept the new position, and to fill it to the best of his ability. He welcomed the French Mission and missionaries, and asked that the elders pray in faith and humble themselves to their work.

In closing the conference, President Clawson said that this had been a business meeting. The French Mission is now duly organized, and duly launched upon its course, with every power, and presiding official, essential to its success. He rejoiced in the fact that all the elders present had voted unitedly in sustaining President Brossard. He explained the rule of the Church relative to common consent. When a proposition is submitted to the people of God for their acceptance or rejection every one in attendance at the meeting is entitled to vote. The voice or the uplifted hand of the majority determines the question and the action thus reached is binding upon all concerned. If the matter is carried by a majority of but one vote, it is a strong decision—strong for the simple reason that it carried, but when the voice of the people is unanimously in favor of any question or proposition, the decision is doubly strong and of great binding force. As to the organization of the French Mission, the voice and vote of the conference had been unanimous, which action will undoubtedly carry with it the approval and blessing of the Lord. He commended President Brossard as the man for the place, and sincerely hoped that the Lord would bless him in his new responsibility. He prayed that God would bestow his choicest blessings upon the elders and Saints of the new mission, the organization of which had changed the world's map, as far as the Church is concerned.

Following the conference of the elders, the four presidents counseled together next day about the necessary business details of the organization, and when the three presidents left Paris the French Mission was in every way a living reality.

ROTTERDAM, HOLLAND

Editor's Table

In a recent issue of the *Harvard Alumni Bulletin* there appears by Charles W. Eliot, LL. D., the distinguished ex-president of Harvard University, an address to the freshmen class, which, by the courteous permission of Dr. Eliot, the IMPROVEMENT ERA is permitted to reprint. The address is of unusual interest to young men, pointing out the need there is for them to look ahead, and to decide upon their course in life, on "what they are going to aim at, what they hope for, and what they mean to be." What will particularly interest the young Latter-day Saints in this admirable address are his remarks upon early marriage, temperance, and athletics:

What Do You Mean to Be?

It is sixty-three years, gentlemen, since I stood where you stand now. As I look back over that long stretch in my life I see it filled day by day with the duties and enjoyments of the passing moment; and I wish that I had reflected more on things past, and looked forward more to things future. It seems to me that many healthy, active men have this defect in the conduct of their daily lives, and especially that they are apt not to lay out beforehand their own ideal career. Many young men, standing as you now stand on the threshold of what we hope is to be a useful and happy life, seldom look ahead, seldom use their imagination with regard to their own future lives, laying them out, in broad lines, of course, but clearly enough to define to themselves what they are going to aim at, what they hope for, what they mean to be.

Hard Work a Main Satisfaction

In regard to your college life, that process of looking ahead begins now; because under some new good rules about the administration of the elective system you are expected to shape at the start your whole career in college, and to make the choice of studies which will determine that career. Make a deliberate and far-seeing choice in accordance with your tastes and wishes, and your reasonable expectation of success and enjoyment. In the choice of your studies do not omit to take account of your own expectations of enjoyment in your work; because your satisfaction in life

is going to depend largely on your enjoyment of your habitual labors. Many young people think that it must be pleasures that tell most toward enjoyment of life; but, that is not the fact. If you will allow an old man to testify on that subject, I can assure you that the main satisfactions of life come through hard work which one enjoys. Major Higginson has told you that a large part of that enjoyable work will be work for others. Look forward, then, to the profession you are going to follow, remembering that nowadays many kinds of business provide a highly intellectual profession. Be guided in your choice by your own convictions about the kind of work you like, the kind of employment which itself supplies you with a strong motive for strenuous and constant exertion. I am sure that after but a little experience you will find that Major Higginson is right; and that altruism is an important element in the enjoyment of most kinds of work. This looking for the work you love, this looking for the profession you are going to enjoy all your life, will carry you some distance ahead from your present standpoint.

Early Marriage

But very soon you will be ready to practice some profession. Then look ahead very sharply; because the most important event in your whole lives should then be imminent. Look ahead to marriage—and I should almost say, the sooner the better. It is the fashion nowadays among educated young men to wait many years before they marry. That is a place where the life of the highly educated man is inferior to the life of the mechanic, operative, farmer or farm hand. Postponed marriage is a great modern evil in educated society. You will hear such conduct justified. You will hear some young man say, "I cannot invite a girl, who has been brought up to do nothing for herself, and to have every gratification and every luxury provided for her, to carry me, until I can earn an income which will enable her to live with me in that way." I have two remarks to make about that doctrine—that if a girl has been brought up in that manner, the sooner she has a chance to live differently the better for her; and secondly, that it is only fair for a young man who loves a young woman to consult her as to whether or not she wishes to marry him before he can earn a large income. The young woman has a clear right to say a word on that subject to the man she loves, and not to be obliged to wait till he is thirty-five years old before he asks her to marry him. This, gentlemen, is a matter of looking ahead at a critical point in your lives. You are not in the habit, perhaps, of contemplating this event of marriage. It would be wiser to do so. The sooner you begin to think about it the better—first, because it will be thinking about the most important event in your lives in respect

to the development of your own characters and to the happiness not only of yourselves, but of the women you will marry, and of the family life which will normally result.

This forelooking will bring you on to being twenty-six or twenty-eight years old at the best. But the years will fly, and soon you will find yourselves in the presence of little children every day, your own children. Look ahead to that situation. The very thought will protect you from evil-doing and will prepare you for the greatest joys of life and the most lasting. When that time comes you will see how much this happiness surpasses all other human joys, and how it is the real foundation for the enjoyment of work and the earning a living—no matter whether the way in which you earn your living be in itself satisfactory or not. He who has the domestic joys will get intense satisfaction even from the most monotonous and tiresome employment. He will have the satisfaction of earning the livelihood of wife and children.

The years will go on and you will be forty to forty-five years of age. To what experiences are you going to look forward at that period, beyond the loves and joys of family life? You ought to look forward to and plan for the satisfactions that Major Higginson has been describing, to the love of the home town or city, of the community in which you dwell, of the institutions which have served you and which you hope will serve your children, of the country whose ideals have improved and are improving the common human lot. You will see herein not only high motives for active and sympathetic co-operation in good works, but also new sources of durable satisfaction. By the time you are forty to forty-five years of age you ought to be in position to contribute largely to the welfare of the community in which you dwell. You, with your education and training, ought to be ready by that time to do what thousands of Harvard men are now doing all over this country and all around the world—to be serviceable in your day and generation to multitudes of people; and this service may be rendered in business, in public office, in any of the responsible functions of civilized communities.

The time will go on, and you will be fifty to sixty years of age. What is there in that period that you had better be looking forward to? It is time then to be a grandfather, and so to secure an immense satisfaction to be added to the other joys of human life. Now, the time of life when a man will become a grandfather is something to be considered long beforehand, and you had better begin to consider it now. Why? Because the time at which a man becomes a grandfather is determined—normally, of course—by the time at which he marries. The postponed marriage has the great disadvantage that a man cannot begin to enjoy grandchildren till he is almost too old to do so completely. A young grandfather is a very pleasing object, and one oftener seen in the unedu-

cated classes and in the barbarous countries, as we call them, than among the educated men of a civilized country. Look ahead to that satisfaction in your later lives. Perhaps you are saying to yourselves, "These things are, to be sure, desirable; but are they attainable by the average man? Is there any use in planning for them?" They are attainable with health and character. Those things constitute the indispensable preparation for continuous satisfaction in the kind of life we have been describing.

Avoid the Vices and Stimulants

Therefore, gentlemen, look ahead in regard to the care of your bodies. Avoid the vices. Avoid lust. And avoid the habitual use of any stimulating or narcotic drug. And the wider my field of observation the more firmly I believe that the best rule for the attainment of health, long life and steady vigor is to use no stimulant whatever habitually, neither alcohol nor tobacco, neither coffee nor tea. * * * * *

Adopt the Lasting Sports

With this same object of preserving a sound mind in a sound body, look ahead with regard to athletic sports. It may make some difference to you in the next four years, perhaps, if you look ahead with regard to athletic sports. Under modern stresses athletic sports are an indispensable part of young life, and indeed, of sound national life. One of the most serious aspects of China at the present moment is the absence there of all the sports we call "athletic." Neither the educated nor the uneducated Chinese have athletic sports in the open air. All their sports are of a gambling nature. They are sedentary or quiet games of chance. That is a national misfortune on an immense scale. By looking ahead in regard to athletic sports, I mean, give preference to those sports that last, and that you can pursue at thirty, forty, fifty, sixty, seventy and I am beginning to hope eighty years of age. You know what the lasting sports are—walking, rowing, sailing a boat, tennis—any sport which can be pursued by the average individual all through life. Lord Bacon says that riding horseback is the best recreation for men who use their brains. The sports that an individual can pursue all through his life are the best ones to learn in youth. The wise choice involves looking ahead.

Look Forward to an Enjoyable Life

Let me mention one more point about looking ahead. It is wisest to hold a hopeful ideal of the power of sustained enjoyment as life goes on, an enjoyment which increases rather than diminishes. How common are laments about the incapacities and dis-

abilities of advancing years and the shrinkage in pleasures! It is true that some pleasures which require keen senses do shrink; but, on the other hand, the intellectual and moral delights increase in intensity as life goes on, and many physical satisfactions can be held level to the end. Look forward, therefore, to a life which shall grow more and more enjoyable as time goes on. That expectation corresponds with the facts of the normal, healthy life among civilized men. It is a delight to look forward to it; to anticipate it is in itself a happiness.

For many reasons, therefore, gentlemen, look ahead!

CAMBRIDGE, MASS.

Messages from the Missions

Elder L. E. Eggertson writes from Burnley, England, Sept. 15: "Burnley is the largest branch in the Liverpool conference, and ranks high among the foreign branches of the Church. Over one hundred Saints support us in our work, and we all have their faith and prayers. We consider them the best Saints in the world. We have a splendid choir of over thirty members, and an able choir leader, so we never lack for music in any of our well-attended meetings. We have had as high as twenty investigators attend our regular Sunday night services. We have a first-class Sunday school, and before long will begin our regular winter Mutual work. It all seems like a little ward in Zion, and many times I have thought myself in Utah during our splendid



meetings. The elders are, left to right: W. H. Wheelwright, Rexburg; Orson H. Grimmitt, Paris, Idaho; Luther E. Eggertson, Provo; C. R. Wing, Garland; George F. Labrum, Murray, Utah."

Judge C. M. Nielsen, writing from Christiania, Norway, says: "The prospects for the spread of the truth here are quiet, although our large

new meetinghouse is crowded every Sunday night. Our enemies are still continuing to lecture against us, dishing up the same old yarns. The effect, however, is only to fill our hall, in which I try to make replies as fast as they deal out falsehoods. Only few, however, embrace the gospel. They keep coming to our meetings, but that seems to be as far as we can get them."

Elder M. M. Johnson, writing from Wellington, New Zealand, August 25: "We are making headway in New Zealand both among the Europeans and natives, but more especially among the latter. The building of the beautiful college erected by the Latter-day Saints at Koroongata, for the education of the Maori people, has aroused great interest among the Europeans. The government is now considering the matter of doing similar work. From a newspaper clipping from the 'Wellington Times' it will be seen that we are to be investigated, to which action we offer no objection. No specific charge has yet been placed against us, although some of the lurid tales from parts of England have been assigned as a reason why the Latter-day Saints' elders in this part should not be accorded the same privileges that represen-



tatives of other denominations enjoy in the Dominion. These same slanders have been found to be libels, by the investigation by officers of the Crown, during the time of the recent unpleasantness, and are all outsprings of sectarian savagery in England. The papers appear to prefer publishing slanders about the Latter-day Saints, and claim to be unable to find space for refutation or correction, which accounts for the prevailing ignorance on the great 'Mormon' question. But there are those who are earnestly investigating, and the future is full of promise. Elders of the Wellington conference, left to right: H. H. Jensen, Rockland, Idaho; M. M. Johnson, conference president, Salt Lake City; B. S. Stringham, Goshen, Idaho; Laura S. Johnson, Salt Lake City; J. Leo Ellerton, Mona, Utah; A. R. Ipson, Bennington, Idaho."

Elders Albert J. Newman, Murray, Utah, and E. Glen Green, Kaysville, Utah, write from Trenton, New Jersey, Sept. 4, 1912: "We have

friends at Plainfield, in the New Jersey conference, whom we have visited a number of times this summer. Their study of the gospel has made great changes for the better in a number of their homes. We are meeting with large opposition there. A minister, named Bascom, of Logan, Utah, rehashed the article which appears in Everybody's magazine, and added a few more false statements, on Sunday evening, August 25, and he succeeded in stirring the people against us to such extent that they threatened to throw us out of the church when we asked permission to refute his false statements. Recently we were turned away from the camp meeting of the Holy Jumpers. We asked for entertainment for the evening, but were refused and handed a paper containing some of Hans Peter Freece's articles against us. Three of the congregation, however, walked home with us, and asked us questions on the way, and we made friends of them."

Elders of the South Carolina Conference: Back row, from left to right: Marion L. Tanner, St. John, Ariz.; Jos. H. Pollock, Tropic, Martin Lang, Buckhorn, Leslie N. Rollins, Salt Lake City, Utah; August L. Harder, St. Anthony, Idaho; Lewis W. Poole, Lorenzo, Idaho; Daniel Perkins, Bluff, Utah; Jesse J. Remington, Parker, Idaho;



Chas. I. Boyce, Murray, Utah. Middle row: Nephi L. Smith, Central, Ariz.; Edward J. Gibbons, conference president, Logan, Utah; Chas. A. Callis, mission president; Wm. P. Rowley, Colonia Pacheco, Mexico; Leroy Black, Huntington, Utah; Thos. R. Jones, Malad, Idaho. Front row: Samuel C. Hall, Bennington, Idaho; Henry Salisbury, Marysville, Utah; John Hair, Vernal, Utah; James Wm. Hurren, Hyde Park, Utah.

Priesthood Quorums' Table

The Seventy's Conference.—A conference of the Seventies of the Church, held in the Assembly Hall, Salt Lake City, during the general October conference, was attended by close on to five hundred of the brethren. An interesting program was carried out, including addresses on the work of the Seventy and what is expected of them during the coming season. President Seymour B. Young, in his address of welcome, made a report on the work of the past season, and gave some interesting figures as to the number of Seventy engaged in the work of the auxiliary organizations, including the Sunday schools and Mutual Improvement associations. In many of the stakes, more Seventy are engaged in such work than the members of any other organizations of the priesthood. One stake president remarked that his greatest support came from the quorums of Seventy, as they seemed to be always progressive and eager for a knowledge of the gospel. "We expect the Seventy," said President Young, "to ever be valiant for the truth, and to become the humble scholars of the Church, ever ready to explain the principles of the gospel intelligently, and with a sincerity that carries conviction."

President Brigham H. Roberts, the author of the Fifth Year Book, explained its object, and the general subject of which it treats. He gave a brief, but clear exposition of the meaning of the Holy Ghost and the expression Divine Immanence, and asked that all the Seventy be determined in coming to an understanding of the great fundamental truths of the gospel of Jesus Christ. "Let us ever strive for light, and obtain light through our work and faith," said President Roberts, "then life in all its beauty will become known to us." In all, the meeting was a great success, and if the brethren who were in attendance will make an extensive report to their respective quorums on the suggestions and teachings which they received, the influence of the meeting will be felt far and wide. It is the intention of the First Council of Seventy to hold such a conference semi-annually along with the general conference of the Church. The following was the program which was carried out:

Seventies' Meeting, 4:30 p.m. Saturday, October 5, 1912.—Singing, "Ye Who are Called to Labor," congregation; prayer, Elder Alma O. Taylor; quartette; opening address (ten minutes), President Seymour B. Young (Welcome to Seventies and summary of work in the home and foreign ministry. Also calling attention to the need of Presidents exerting themselves to rousing to activity the inactive and indifferent members of the quorums); address (three minutes), "on attention of quorums to missionaries and their families," N. T. Curtis, Forty-sixth quorum, Payson City; address (three minutes), "Permanent missionary fund," E. T. Parry, Forty-eighth quorum, Manti City; address (three minutes), "Honoring the passing of a faithful Seventy," Leo J. Muir, One Hundredth quorum, Bountiful; address (15 minutes), "Suggestions on presentation of lessons," Levi Edgar Young; address (twenty-five minutes), "Review of Fifth Year Book," President B. H. Roberts; singing, quartette; benediction, Elder Duncan McAllister.

Ward teaching is the great problem before bishops of wards at the present time. At the late semi-annual conference the Committee on Priesthood Outlines presented a report offering suggestions and recommendations of great importance on this topic which was printed in the November number of the ERA. A number of wards have taken up the subject with new zeal, and have succeeded admirably in the matter of visiting the people each month. The reports that follow show that ward teaching may be performed both in city and country wards with 100 per cent of the families visited each month. From the nine months' report ending September 30th, rendered to the Presiding Bishop's Office, three reports have been selected from different parts of the Church which we present below:

1.—The report of the visits made by the ward teachers, by districts, in the Thirty-third ward of the Liberty Stake of Zion, a typical city ward, shows:

District Number	Average Number of Families in District	Number of Teachers in District	FAMILIES VISITED DURING		
			July	August	September
1	7	2	7	7	7
2	6	2	6	6	6
3	6	2	6	6	7
4	5	2	5	5	5
5	6	2	5	6	5
6	6	2	6	6	6
7	6	2	5	6	6
8	5	2	5	5	5
9	4	2	4	4	4
10	5	2	5	5	5
11	5	2	4	5	5
12	5	2	5	5	5
13	5	2	5	5	5
14	4	2	4	4	4
15	4	2	4	4	4
16	5	2	5	5	5
17	5	2	5	5	5
18	6	2	6	6	6
19	5	2	5	5	5
20	5	2	5	5	5
21	4	2	5	4	5
22	5	2	3	5	6
23	5	2	6	5	5
24	5	2	5	5	5
25	5	2	5	5	5
26	6	2	6	6	6
27	5	2	5	5	5
28	5	2	5	5	6
29	4	2	4	4	5
30	5	2	5	5	5
31	5	2	4	5	5
32	6	2	6	6	6
33	4	2	4	4	4
34	4	2	3	4	3
35	5	2	5	5	5
36	4	2	4	4	4
36	182	72	177	182	186

Not only were 100 per cent of the families visited during July, August and September, but the quarterly reports show that 100 per cent of visits were made every month for the year 1912, and this excellent record extends back into the year 1911.

2.—From the Clearfield ward, Davis stake, we have the following report of a typical country ward, in an agricultural community. The report shows that through proper care and attention 100 per cent of visits may be made in agricultural communities as well as in the city. Note the small number of families assigned to each pair of teachers, the average being about six:

District Number	Average Number of Families in District	Number of Teachers in District	FAMILIES VISITED DURING		
			July	August	September
1	8	2	8	8	8
2	5	2	5	5	5
3	6	2	6	6	6
4	6	2	6	6	6
5	4	2	4	4	4
6	5	3	5	5	5
7	5	2	5	5	5
8	6	2	6	6	5
9	6	2	6	6	6
10	7	2	7	7	7
11	8	2	8	8	8
12	4	2	4	4	4
13	8	3	8	8	8
13	78	28	78	78	77

3.—The following is the report of the work of the ward teachers of the Trout Creek ward, Bannock stake, Idaho. In this ward 100 per cent of the ward teachers attended the ward teachers' monthly report meeting, for each of the three months:

District Number	Average Number of Families in District	Number of Teachers in District	FAMILIES VISITED DURING		
			July	August	September
1	11	2	11	11	11
2	9	2	9	9	9
3	7	2	7	7	7
3	27	6	27	27	27

The duty of presidencies of the various quorums, and particularly those in the quorums of the Melchizedek Priesthood is to meet in council and consider the welfare of their respective quorums. This is in harmony with the revelation of the Lord which provides that the president is "to meet in council with the members and to teach them their duties." It is particularly the duty of the presidents of the Melchizedek Priesthood to provide each class with the most capable instructor obtainable. This duty is now frequently left entirely to the bishops, and when presidents of quorums neglect to perform this duty the bishops, of course, are obliged to look after it. It will relieve the bishop greatly to have the presidents of quorums freely consult with the bishopric of the ward, and see to it that each class is provided with an efficient instructor; and where the presidency themselves are qualified, they should act as teachers.

Mutual Work

The General Fund

Envelopes for the General Fund were distributed early in November to the stake superintendents with the request that they distribute to the members of the associations early in December in time for the collection week. We desire to emphasize the positive instructions given in the letter to the superintendents that these envelopes be distributed forthwith and that the collections be made promptly and remitted to the office. The fund should be forwarded to the stake secretary, who, in turn should remit promptly to the general office. We ask the officers to impress upon those having this matter in hand that these funds should not be held until the close of the year, but should be remitted as soon as collected. Any later collections may be forwarded subsequently. The experience of the office has proved that where the distribution of the envelopes has been neglected the collection of the fund has suffered materially in consequence. Every active member should be requested to do his share, and there should be no hesitancy in asking members who are upon the permanent roll to contribute also. Our athletic work has entailed quite an additional expense, and it is of the greatest importance that it should be properly looked after, and this can be done only through the increase of the general fund.

Class in Athletics

The class in normal training in athletics, field sports, and boy scout work, opened in the Deseret Gymnasium, November 25. The following circular letter was sent early in November to the superintendents of stakes, and to bishops:

Dear Brother:—The immediate need in all the wards of the Church for leaders and trained men in athletics, field sports and boy scout work, makes it necessary for the General Board of the Y. M. M. I. A. to give a normal course in the Deseret Gymnasium, which will commence Monday, Nov. 25, 1912, and continue four weeks.

The cost of tuition, books, board, etc., need not exceed \$35.00. The efficiency of this training will depend, in a very large degree, upon the men who are chosen to take it. Therefore, it is of the utmost importance that men be called who not only have some taste for athletics, but who possess in a high degree the qualities of leadership, and who have the ability to instruct and organize. Results will depend on the man.

The course is arranged to meet local conditions, and every ward

that expects to engage in any of these activities should have a representative at this class. You will therefore please proceed at once to select and call through the counsel and advice of your ward president and his bishop, the best available man in each ward and instruct him to be at the Deseret Gymnasium not later than Monday morning, Nov. 25. If we are advised of the number who will be here from your stake by Nov. 15, arrangements for boarding places can be made in advance. The time is short; it is therefore necessary to act with dispatch.

Thanking you for your active co-operation in this matter, we remain,

Sincerely your brethren,

L. R. MARTINEAU,

Chairman Committee on Athletics.

Approved:

JOSEPH F. SMITH,

HEBER J. GRANT,

B. H. ROBERTS,

General Superintendency.

P. S.—A copy of this letter has been mailed to each bishop.

Committee on Stake Work

The General Board, at a recent meeting, appointed a Committee on Stake Work, whose duty it is to see that assistance and service are rendered to the stake officers. The committee is composed of the following members: Heber J. Grant, chairman; Edward H. Anderson, Claude Richards, George J. Cannon, Nicholas G. Morgan, Moroni Snow, Oscar A. Kirkham and Bryant S. Hinckley. This committee will keep in touch with the stake superintendents in regard to the particulars of the work in their stakes, and the superintendents are notified that inquiries will be sent to them soon relating to the work of the stake over which they have supervision. Prompt answers are requested.

Attewall Wootton, Sr., died recently, in Midway, Wasatch county, Utah. His funeral was held at Heber City, November 4. He was born at Turnstall, Staffordshire, England, December 26, 1839, and came to America when two years old, and with his father's family settled in Nauvoo, where the father died. He crossed the plains with his mother in the early 50's and settled at American Fork, and later in Provo, where he became a graduate of the B. Y. U. He began teaching when eighteen years of age. He later moved to Midway, and was superintendent of the Wasatch county public schools for more than twenty years. He was a prominent worker in the Church and served two years on a mission to Great Britain, where he wrote many excellent short articles for the *Millennial Star*. He also contributed, on several occasions, to the *ERA*. He was a man of sterling faith and firm character.

Church School Department

School Convention.—During the first week in June, 1913, there will be a convention lasting one week, held of all school teachers. One of the leading purposes of the convention is to adopt text books for the Church schools for the coming season. It was at first intended to meet at the time the state teachers were to hold their convention, in November, but it was found that a lack of time would prevent the teachers from considering all the business they had to attend to, and so the convention will be held in the early part of June, about the time of the M. I. A. annual convention.

The Church Schools and the Missions.—The pictures herewith were taken last summer, at a great gathering of elders in conference at Rotterdam. Both the pictures represent the missionaries who were present at this conference who had been students of the Brigham Young University, Provo, and the Latter-day Saints' University, Salt Lake City. They tell a vital story of the work that the Church Schools are doing to prepare the young people for competent labors in the missionary field. These two pictures preach louder than words of the value of our Church school system in the development of the young people in this line, and it is only one line of many. As Dr. Brimhall has said: "These results represent the dividends from our investments in the schools."



FORMER STUDENTS OF THE BRIGHAM YOUNG UNIVERSITY, PROVO,
Missionaries in the Swiss and German, and Netherlands-Belgium Missions. Taken at
Rotterdam, July 7, 1912.



FORMER STUDENTS OF THE LATTER-DAY SAINTS' UNIVERSITY,
Missionaries in the Netherlands-Belgium and Swiss and German Missions. Taken at
Rotterdam, July 8, 1912.

The missionary correspondence school, Edwin S. Sheets, principal, was instituted in January, 1912, and the enrollment began in the latter part of February. At present there are one hundred and fifty students enrolled from the following states: Utah, Idaho, Wyoming, Oregon, California, Nevada, Arizona, Texas, Mexico, New Mexico, Colorado, and Canada. Four of the students are now in mission fields in the Northern States, in the Eastern States, and in the African mission. The students are delighted with the work. The purpose of the course is to prepare missionaries for their fields of labor, particularly those who have not had the advantage of attending Church schools.

Supervising the Island Schools.—There is a movement on foot by the Church Board of Education to provide for better supervision of the Church Schools in New Zealand, Hawaii, and Samoa, in which countries the Church has a large number of small schools, taught principally by missionaries, free. Of this class of schools there are twenty-five in Samoa. It is intended to better the schools by supplying such missionaries from the normal classes in the home Church schools as will make first-class teachers for the children. Recently Elder John Johnson and family of Oneida Stake Academy went to New Zealand to take charge of the new academy built by the Latter-day Saints there. Rodney C. Allred and wife will follow, and assist in taking charge of the school, which will open February next.

Passing Events

A new wireless telegraph station, at Arlington, Virginia, was opened for experimental purposes, October 28. Antennæ for the electrical waves are stretched from three towers on the banks of the Potomac, opposite Washington, the highest of which is 600 feet tall. It is expected to send messages 3,000 miles. It is stated that messages can be sent without relay direct to San Francisco, the Panama canal, and various points in Europe. The station is to be used chiefly for communicating with the ships of the navy in all the seas of the world.

James Schoolcraft Sherman, Vice-President of the United States, died at his home in Utica, New York, October 30. His illness was bright's disease, with which he had suffered for several years. He was born on October 24, 1855, graduated from Hamilton College, in 1878, and admitted to the bar, in 1880. At the age of twenty-nine he was mayor of Utica, and was elected to Congress at the age of thirty-two. He served ten terms, and in 1908, when nominated for the vice-presidency, was still in the House of Representatives. He was candidate with President Taft for re-election, and his death left a vacancy on the Republican national ticket at the election, November 5.

Woman suffrage made four steps forward in the last election, one might say. The necessary constitutional amendments were adopted in Michigan, Kansas, Arizona and Oregon, giving suffrage to women in those states. The number of states in which women are entitled to vote is now ten. On the 9th of November, the accession of these four states was celebrated in New York by a grand torch-light parade of 20,000 women who marched down Fifth avenue from Central Park to Union Square, where addresses were made. Not less than 400,000 people saw the procession from the sidewalks and windows, all of whom treated the marching women with respect.

The use of liquor and tobacco in the United States for July, August and September, 1912, was as follows: The nation smoked 3,800,000,000 cigarets, an increase of 1,000,000,000 over the corresponding period last year. The nation drank 33,150,000 quarts of whiskey, an increase of 450,000; smoked 1,950,000,000 cigars; and drank 19,800,000 barrels of beer, an increase of 320,000 barrels. All this increase occurred in spite of the prohibition sentiment. No doubt the fundamental cause of the increase, both in the use of tobacco and liquor, lies in the prosperous times, and so the people have more money to spend for intemperance.

Jane Snyder Richards, widow of the late Apostle Franklin D.

Richards, died at the home of her daughter, Josephine R. West, Ogden, Utah, November 17. She had been in failing health for some time. She was born in Pamela, Jefferson county, New York, January 31, 1823; was baptized in January, 1840, and married Franklin D. Richards in Hancock county, Illinois, Dec. 19, 1842. With her husband she arrived in Salt Lake valley October 19, 1848, and settled in Ogden in 1868. In 1872 she was appointed president of the Relief Society in Ogden, and on July 19, 1877, was called upon to preside over the Relief Societies of Weber stake, this being the first stake organization of Relief Societies perfected in the Church. She was later counselor to Zina D. H. Young, president of the Relief Society of the Church. She was an active worker in the cause of the poor and the sick, and devoted her life to her family and to comforting those who were in sorrow and distress.



JANE SNYDER RICHARDS

Soldier's Summit is to be double-tracked by the Denver and Rio Grande Railway. The road over Soldier's Summit, where the railroad crosses the Wasatch mountains in Utah, is seven miles long. The grade is four percent, or 211 feet to the mile. The doubletrack detour will be fifteen miles long, with the grade reduced to two per cent, or 105 feet to the mile. It is expected that the easier grade will more than offset the increased mileage. The cost of this detour, grading, and double-tracking, will be approximately \$3,000,000, and is one of the most important improvements yet authorized by the Denver and Rio Grande under the new management. It is expected the work will be completed by July of next year. The increase in traffic owing to the opening of the Western Pacific Railway, as well as to the great coal and coke output going from the Utah mines to Salt Lake, Nevada and Montana smelters and reduction plants, is given as the cause of the authorization of this great improvement and immense expenditure. The road will be electrified, the first unit being the 114 miles between Helper and Salt Lake, and twenty-five millions additional will be spent for the transition from steam to electricity.

Report of New Wards and Changes in Bishops, Etc., for the month of October, 1912, as reported by the Presiding Bishop's office:

New Bishops—Wm. H. Branch, Grass Creek ward, Summit stake, to succeed Edward Sawley; address, Grass Creek, Utah. H. Edward Sutton, Paris First ward, Bear Lake stake, to succeed Hyrum T. Humphreys; address, Paris, Idaho. Wm. Armstrong, Eleventh ward, Ensign stake, to succeed Robert Morris; address, 50 Seventh East, Salt Lake City. David R. Lyon, Twentieth ward, Ensign stake, to succeed George Romney, 435 E street, Salt Lake City.

New Ward Clerks—Erastus E. Bingham, Riverdale ward, Blackfoot stake, to succeed John Bitton, Jr.; address, R. D. No. 4, Box 111, Blackfoot, Idaho. Wilbert L. Davis, Lehi ward, Maricopa stake, to succeed Lillie E. Shill; address, Mesa, Arizona. Oscar A. Roth, Thirty-second ward, Pioneer stake, to succeed Stephen T. Durrant, Jr.; address, 508 Cheyenne street, Salt Lake City. Edward Sawley, Sr., Cluff ward, Summit stake, to succeed Joseph Pyrah; address, Coalville, Utah. Ephraim J. Eliason, Deseret ward, Deseret stake, to succeed Joshua Bennett; address, Deseret, Utah. Jos. H. Stimpson, Riverdale, Weber stake, to succeed Norman F. Bingham; R. F. D. No. 4, Ogden, Utah. Hewell Booth, Fish Haven ward, Bear Lake stake, to succeed Wm. H. Gardner; address, Fish Haven, Idaho.

The presidential election resulted in the choice of Woodrow Wilson, the leader of the Democratic party, for President of the United States. After sixteen years of Republican control the reins of national government will pass into the hands of a Democratic president, supported by an overwhelmingly Democratic House of Representatives, and by a Senate probably Democratic. Some idea of the strength of Democracy's present position may be gathered from a concise statement in the New York Press, quoted by the Literary Digest:

"The Democratic sweep takes in nearly every northern state east of the Ohio river, and all of the south. It gives to the Democratic party the entire control of Congress for at least two years. It gives to the Democrats the governors of more than two-thirds of the states, and there is nothing to prevent the Democrats from carrying out all the legislation which they desire, either through Congress or through the legislatures in the majority of the states, since more than two-thirds of the states will have Democratic legislatures."

Utah and Vermont went Republican. The New York Tribune, quoted also by the Digest, in speaking of President Taft's defeat, says:

"Mr. Taft, in his defeat, may justly feel satisfaction in having achieved something greater than a re-election. He has stood faithful to principle. He has held the Republican party true to its noble traditions. He has prevented the judicial power of the country from being made subservient to the changing whims of temporary majorities. He has preserved for the powerless the guarantee of personal liberty against tyranny. He has risen amid the misrepresentation and abuse, discharged his duty as he saw it, refusing to do anything for spectacular or political fame, at a time when the demagogue was in demand. He will turn over to his successor an administration of a country whose laws were never so well enforced, whose expenditures have been cut down, whose governmental methods have been systematized and made unprecedentedly efficient; whose general prosperity and happiness are at a high pitch. His trust is faithfully discharged."

The new President-elect received 433 electoral votes, the largest number on record. President Taft received 8 electoral votes, and Ex-President Roosevelt 90, including California. The Progressives thus become the second party in the nation. In Utah the Republican

national and state nominees were elected. It was announced on the 16th of November that an extra session of Congress to revise the tariff will be called for April.

The Balkan War has proceeded during the month with great vigor. It is one of the most cruel wars of recent years. The reports in early November state that more than 150,000 men either had been killed or wounded, and that the Turks, to gain revenge, for their defeats, wiped out many small villages, killing both men, women and children. The Balkan allies succeeded in waging a successful campaign against the Turks, taking stronghold after stronghold, and driving the Turks towards Constantinople. They isolated Adrianople, which commands the road from Bulgaria to Constantinople, and made their way towards the Turkish capital. The Montenegrans as well as the Servians took various cities, while the Greeks pushed their armies into Turkey



Photo by Hamilton Gardner

TURKISH TROOPS DRILLING IN CONSTANTINOPLE

northward, winning victories as they advanced. The Powers sought to interfere, but no definite plan was agreed upon. They were divided on what should be done in the matter of the autonomy of the country, but since the fighting is confined within the country, it is a question only of whether the allies shall remain in control or the Turks. There appears to be no good reason why the allies should not have their will in the division of the land. The Turks sued for peace early in November, appealing directly to King Ferdinand of Bulgaria, commander in chief of the united armies of Bulgaria, Servia, and Montenegro, and on November 15 an armistice was granted. The terms of peace include, among other demands, the surrender by the Turks of conquered territory, the internationalization of Constantinople, the opening of the Dardanelles, and the making of Salonica a freeport. On the 21st, the Turks rejected the peace terms, and the war was ordered to go on.

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Elder George H. Anderson, writing from San Francisco, October 19, says, in forwarding four subscriptions for the magazine: "We greatly appreciate the ERA and consider it to be a missionary in and of itself."

ARTICLES that will appear in near numbers of the ERA: "The Hero of Linester," a handcart company incident in the life of Andrew Smith, by Solomon F. Kimball; "Dryden on Salvation for the Dead," a discussion of the preface and poem of *Religio Laici*, with remarkable excerpts, by Claude T. Barnes; "The Conquest of Drouth," a scientific discussion of the history and value of Dry-farming, by Dr. John A. Widtsoe; "Insanity," giving statistics and conditions in Utah, causes of insanity, and labors of the National Committee on mental hygiene, by Arthur L. Beeley, of the Brigham Young University; "The Sphere of M. I. A. Activities," a strong appeal to the parents and priesthood of the Church, by B. H. Roberts; "A Testimony from the Balkan War," the intelligent declaration of one who has spent years in the Balkan states, by Ferdinand F. Hintze; "Choosing a Vocation," three helpful practical papers by three practical men, Joseph Quinney, Jr., J. C. Wheelon, and Frank Pingree; "Unmapped Paths," a story by Josephine Spencer, and a number of exceedingly interesting, illustrated, descriptive articles. The continued stories and the departments are always full of good things. Subscribe today. You can still get the November number.

Improvement Era, December, 1912

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